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*A Vindication of Homer and of the ancient Poets and Historians, who have recorded the Siege and Fall of Troy. In Answer to two late Publications of Mr. Bryant. With a Map and Plates. By J. B. S. Morritt, Esq. 4to. 12s. Boards. Cadell and Davies. 1798.*

MR. Bryant, by calling in question the siege of Troy, and the very existence of that far-famed and eventful war, may be thought by some to undermine those strong foundations on which the whole fabric of ancient history was erected. For, if transactions of such universal notoriety and acceptance, professedly celebrated by the most ancient of those poets whose works have been transmitted to posterity; if transactions, commemorated and believed, with few exceptions, by authors of every description, poetical, moral, philosophical, and historical, from the earliest records of literature through a regular series of their successors to the present day, amidst the best opportunities of investigating and inspecting the truth; if these transactions, we say, be fabulous, and the mere sportive inventions of poetic fancy, traditionary persuasions, however general and uninterrupted amongst mankind, will descend from a pitch of the highest moral probability to a station of uncertainty, which introduces universal mistrust and the most perplexing fallibility into the records of human affairs. Among those who have come forward to vindicate the captivating stories of their youth from the theories of a most learned and laborious veteran in letters, the writer of the present article is not the last in zeal and talents.

The style, however, of Mr. Morritt, we beg leave to notice in our introduction to his work, is defective in elegance and vigour, in harmony and correctness. To save ourselves and our readers the trouble of a more frequent notification of minutiae than would be acceptable either to them or to us, we will quote the first passage of this performance in proof of our assertion.

‘ It is a misfortune attending on all old and established truths, that whilst they are received in the world *as matters* of general notoriety, or undoubted authority, we are contented to take them upon trust, and, not irrationally, give credit to the opinions of those, who had better opportunities than ourselves to judge of their truth or falsehood. Yet this very circumstance, by which truth extends the frontiers of her empire, greatly weakens her internal powers of defence, and lulled into security by the number of her adherents she is too often unprepared to ward off the attacks against her person *at home*. In the present instance, Mr. Bryant has afforded us a striking proof of this assertion. The story of the Trojan war rendered immortal by the greatest poet of antiquity, was received in early Greece as an historical fact, *from thence* it has travelled down to us; but *it had already been the means of conferring so much celebrity upon the pen of Homer, that whilst the historians of all ages recorded the event, the poets embellished and obscured a plain tale with every charm of fiction.* Relying on this general, if not universal assent, we add our own tacit acquiescence to an opinion prevalent through a long succession of ages.’ P. 1.

A reader of taste will observe in general a redundancy of mean and undignified expressions: and the latter clause of the *second* paragraph is very loosely and illogically stated. The *dispersion* and *distance* of her adherents, according to this allusion, expose truth, and not their *number*. The phrase *from thence* is one of the grossest improprieties in our language, though employed not infrequently by writers of great eminence; and it ought to be banished for ever from our compositions. That *charms* can *embellish* we readily believe; but how *charms* can *obscure*, in the picture which supplies the metaphor, is not so easily discovered: some term, therefore, susceptible of an application, both in the simple and figurative senses, should have been adopted; for instance, *disguise*; or some equivalent expression. We might be much more particular in this respect; but we are satisfied with this transient descent on so subordinate a consideration, for the admonition of our author, and the vindication of our own assertion to the reader.

The Vindicator's remarks on the passage from Censorinus are judicious.

“ M. Varro primam Olympiadem terminum ponit inter *μυθικόν* tempus, et historicum.” But though we assign the first Olympiad as the æra of accurate chronological history, surely some events took place before that time, and may be preserved by Homer's works, though we cannot date every portion of the history with the same precision as we can that of Thucydides. Homer was a poet, and might be an historian without detailing chronology. But the scepticism which fixes a doubt upon all history prior to the Olym-



piads, and credits all Grecian history subsequent to that time, appears to me to draw a line between history and fable, with a precision which can hardly be supported.' P. 3.

We may add, that, for the purpose of general utility in chronological computations, a convenient period is fixed, from which authentic history begins her annals; without intending a strict assertion of this boundary to be the insuperable line which divides with unerring accuracy the provinces of truth and error. As the great bard affirms on another occasion, *Odyssey*, K. 86.

Εγγυς — νυκτὶ τε καὶ ἡματι εἰσι κελυβοί·

The realms of darkness close confine with light:

so, from whatever epocha we commence our computation, it is not to be supposed but that many truths will be shut out on the farther side, and many falsities inclosed on the nearer side, of this discriminating point: nor can Varro be interpreted in a more severe acceptation, than what accords with this reasonable and qualified sense of the postulatum.

On a judicious passage, which we shall soon quote for the gratification of the partisans in this controversy, the whole weight of the question, in our apprehension, might safely have been suffered to rest; because, when a supposed fact is strengthened by the powerful probabilities of general evidence and the irrefragable maxims of uniform experience, detached and particular objections, relative to minute circumstances no longer ascertainable after a lapse of so many ages and such depredations as time has made on the monuments of Grecian literature, ought not to influence the mind of a judicious investigator, but should in reason be ranked among those uncertainties, which a distant period from their transaction, not the intractability of their own nature, renders difficult of solution and illustration at the present moment.

Paris, an Asiatic prince, came to a Grecian court, which he insulted by carrying off the queen of the country, and a quantity of treasure and slaves, the property of her husband. In this plain story there is nothing very incredible. Mr. Bryant, however, collecting together the miraculous stories related by different Greek authors, sees nothing on every side but a mass of impenetrable fiction. The supernatural birth of Helen, the dreams of Hecuba, the education of Paris, and the contest of the three goddesses, are in his opinion absurdities so gross as to impeach the credit of every part of the story. When in subsequent times Alexander claimed a heavenly descent, and had his claim allowed by the flatterers of his court, the civilization of the age scarce then prevented the miracle from being credited. In the days of Leda, Olympias would have

received equal honours, yet we give very implicit credence to the existence of Alexander. Another remark I would make is, that many of the stories are reveries of the poets, or popular legends totally unconnected with Homer. Some of them might convey allusions which have long ceased to be understood. The traditions of an infant people are always fabulous, and often allegorical, and the introduction of these fictions would with them greatly enhance the merit of a poem, though the foundation of that poem might nevertheless be a plain historical fact. Far from palliating or apologising for the absurdity of these collateral stories, I shall boldly assert that I do not perceive how any inference can be drawn from them to invalidate facts which partake not of their absurdity, and that a very strong inference may be drawn on the other side, since they show that traditions relative to the war of Troy existed independent of Homer, and therefore that he was the relater not the inventor of the history.' P. 5.

The alleged motive, suggested by a hope of plunder, as a principal inducement to this confederacy of Græcian chieftains, is much assisted by the language in which *Troy* and *Phrygia* are characterised in ancient writers, as the repositories of *enormous wealth*; not to mention that the effeminate and luxurious manners of the inhabitants might be expected to render them an easy prey to those hardy and fierce invaders. The testimonies to this effect from the poets are numerous, and well known to those who are conversant with antiquity. We shall only refer to a passage in the *Iliad*, I. 401. where Achilles, in recounting the most opulent places in the universe, all whose riches, he says, would not be an equivalent for life, ranks Troy the first in order, even in preference to the temple of Pythian Apollo.

Οὐ γὰρ ἐμοὶ ψυχῆς ἀνταξίον, κδ' ὅσα φασὶν  
 Ἴλιον ἐκτῆσθαι εὐ ναίονμενον πτολίεθρον  
 Τὸ πρὶν ἐπ' εἰρήνης, πρὶν ελθεῖν υἱὰς Ἀχαιῶν—.

' Nothing is, to my judgement, an equivalent for life; not even all the wealth which the magnificent city Troy is said to have possessed in her peaceful days, before the arrival of the Achæan army; nor even the whole contents of Apollo's marble temple in the rocky town of Pytho.'

Mr. Morritt justly regards the formal testimony of Thucydides as of very considerable importance in this question; and it is our opinion, that the deliberate and explicit assent of an historian so learned, enlightened, inquisitive, and accurate, is of itself sufficient to repress the boldness of modern adventurers, who have such disproportionate opportunities of investigating a circumstance of very ancient history, compared with the advantages enjoyed by that great author in the vicinity of the



place, with all the other means of satisfactory information then existing.

Mr. Morritt throughout his answer skirmishes with much dexterity and appearance of probability against the detached objections of his antagonist; but his replies are not of sufficient interest to justify a detailed specification to our readers, partly from their conjectural complexion, and partly from their proper comprehension under the general reasonings before stated: these, therefore, we recommend only to those who are inclined to peruse and study the controversy in all its niceties of historical or hypothetical disquisition.

One part of Mr. Morritt's performance is employed in impairing the fabric of a theory constructed by Mr. Bryant respecting the derivation of the Trojan story from the mythology of Egypt, and the life and writings of Homer himself. As the original hypothesis is altogether the mere creature of etymology and conjecture in opposition to the authorised documents of antiquity, and of course is not calculated to engage the consideration of sober and dispassionate inquirers; so the confutation of these airy speculations cannot be regarded as a proper object of the attention of the judicious, amidst innumerable points in every department of history and science so much better entitled to their time and diligence. The etymological objections of Mr. Bryant, which occupy some subsequent pages of the *Vindication*, have wearied our patience in both writers. Indeed, we shall plainly declare our sentiments, that nothing but the venerable name of Mr. Bryant, signalised as he is by profound research and extensive erudition, could have justified such attention to the productions of his fancy, so slenderly supported either by rational probability or historic attestation. The recapitulation of arguments urged in the former part of the *Vindication*, we shall here exhibit.

From the thorough destruction of his supposed series of evidence, I come to a conclusion diametrically opposite to Mr. Bryant's. If Homer bears such a semblance of truth; if Varro and Justin do not refute his veracity; if the grounds of the war were probable and natural, the men engaged in it, and the conduct of it such as might be expected; if Thucydides, Diodorus, and Herodotus, both confirm and account for it; if the accounts given of the numbers and ships of the Greeks are credible, and if their proceedings in Troas, as far as are recorded are consonant to nature; if their correspondence with Greece and the age of Helen, and of the lovers and suitors, all prove nothing against the fact; if the objection about the Arcadian mariners is without any foundation; if the foss and rampart were such as might easily be destroyed, and the topographical objections every where founded on mistaken notions, as I shall now endeavour to prove; it follows that all con-

elusions drawn from such premises are annihilated, and therefore that Troy may have existed notwithstanding the objections of Mr. Bryant. There seems besides to be still less reason for supposing it to have existed in Egypt. Conjectures upon Homer's life and writings may be answered by other conjectures, but in reality as they prove nothing, they need not be answered at all.' p. 76.

The second part, comprehending topographical remarks on the present state of Troy, and its vicinity from the ocular inspection of the Vindicator himself, may be regarded as extremely interesting to the lovers of these studies. A portion of the introduction, which unfolds the result of this inspection, may very properly be presented to our readers.

Of all the arguments which have been used in support of ancient historians there is none so conclusive as that which is drawn from the exact concurrence of their topography, with what we find to be the present state of the country. Their accuracy, in points of which we are able to judge, is a rational ground of belief in those for which we have only their uncontradicted assertion. But there is no historian, however exact, who can compare in this respect with Homer. The ingenious publication of Monsieur Chevalier, had shown that many more circumstances illustrative of the Iliad might still be traced in the plain than were generally imagined to be there. His work had to combat with incredulity, which will ever attend a discovery of this sort unsupported by concurrent testimony. That testimony I am happy to be able to give, for though I may perhaps sometimes differ with him in his conjectures, yet I found him every where a faithful relater of facts. Assisted by his book, I examined the whole country with some degree of attention, and before I proceed any further I beg to refer the reader, through the whole of this treatise, to the subjoined map, of which the chief part exactly agrees with that of M. Chevalier; since I found it (except some trifling oversights which are here corrected) as accurate as that of Mr. Bryant's is erroneous and defective. To make these arguments more conclusive, I previously inform the reader, that considering, *a priori*, the situations, and remains which Homer's writings would lead us to expect, I will show that in most points our expectations may be gratified, and will endeavour to answer the topographical arguments which Mr. Bryant has brought forward both here, and in his previous publication on this subject.' p. 78.

This actual survey was made in 1794, in company with two other Englishmen, Messrs. Dallaway and Stockdale.

In p. 80, our author improperly assigns the meaning of *impervious* to the epithet *απερρεος* given by Homer to the Hellespont in the twenty-fourth book of the Iliad; and he annexes this sense to the term, as employed in the *Œdipus Tyrannus* of



Sophocles, ver. 1088, not only in opposition to the general acceptance of the word, and the correspondent practice of Homer himself in the epithet *πλατύς*, but to the uniform interpretations of the ancient scholiasts and lexicographers. Here Mr. Morritt discovers as much subserviency to a system, and as entire a devotion to gratuitous conjecture, as he censures in Mr. Bryant.

A very unphilosophical mistake, we presume, is committed in the following passage.

‘The morning after this our first object was to examine the nature of the fountains below the village, from which we took the adjoining view. The cold spring gushes out from four or five crevices at the foot of the rock, which forms the foreground of this picture. At the small distance here delineated another spring rises, which, at the time I was there, was of considerable warmth. Its waters are even now received into a marble basin, like those of Homer’s Scamander, and in that part of the basin where the water enters, the temperature is scarcely of less heat than that of the warm spring at Bristol. The Turks who had attended us from Bounarbachi, confirmed the assertion of Chevalier, that *the water was considerably warmer during frost, and steamed very visibly.*’ P. 91.

Now it is not asserted, nor is it probable, that the Turks formed their opinion, respecting the comparative warmth of this water at different seasons, from the application of a thermometer; and, in this case, their persuasion of the different heats may reasonably be assigned to a vulgar deception only, occasioned by the *comparative heat* in the hand, or whatever part of the body it might be, which examined the water, and produced the report. Water from this cause will frequently feel warm in the winter, when it is much colder in reality than the same water, which excites a very opposite sensation in the summer. It is surprising that any writer of information can fall into so puerile a delusion, which we may justly presume this to be from the tenour of the narrative.

Respecting the discussion of Mr. Morritt on the tombs mentioned by Homer as existing before the time of the Trojan war, and discernible at this day, we cannot but consider such notions as romantic, and as the creatures of a ductile fancy, easily moulded by any appearances whatever. If *natural* mountains received a new name from the sepulchre of a king or warrior, a supposition highly probable, we may expect the existence of such monuments even at this day: but that an *artificial* barrow or mound should be discoverable by Mr. Morritt or other travellers, on the plains of Troy, in the present age, requires for belief as much fantastic vision as any of Mr. Bryant’s antagonists can impute to *him*. On any hypothesis, therefore, but the former, much of Mr. Morritt’s speculation

must be deemed absolutely unworthy of regard; an idle waste of his time and talents, and a miserable attempt on the credulity of his readers. It will be, however, an act of justice to him, if we extract a part of his general conclusion, and suffer him to plead his own cause before our readers.

‘ Having in the first part of this work endeavoured to prove the possibility of Homer’s two poems, containing historical facts, I have proceeded in the second part to prove, that they really did so. I have shewn that Homer gives a very detailed account of the situation of the plain of Troy, and both from M. Chevalier’s work, and the testimony of what I myself have seen, have shewn that there is a plain in that situation, and that no other exists which can have the shadow of a claim to rivalry. I have shewn many circumstances illustrative of the nature of the plain, and also that it had two rivers which are rather particularly described; and that in these circumstances the situation I had assigned is exactly such as previous to the finding it we should have expected to find from the account given us in Homer. I have shewn that Homer mentions several objects as existing before the Trojan war, as well as the city of Troy; that the situations of these are very minutely described, and that in this plain there are situations which agree with them in the most minute particulars, and that traces of many of them are to be seen at this day; the form and situation of the tombs of some of the heroes are mentioned by Homer, and it is mentioned that there were others of which the topography is not particularized. Tombs of that form we see do still remain in this plain, and where Homer has specified the place we there find them; we also find others which are not specified. Referring to a map of the plain, we find that the battles and events recorded by Homer, have every where an assignable place in it. And lastly, to the testimony of Homer I have added that of some of the ancient geographers and historians of the greatest credit, and have shewn that their testimonies uniformly coincide with his, and that their differences arise from a real change in the topography of this plain, which therefore was certainly the situation where they all fought for the traces of the Iliad. The inference from hence, is therefore, either that the events recorded did really happen, or that Homer adapted the whole of his history with the greatest accuracy, to a real scene. That the latter was not the case is what I shall endeavour to prove in the few pages which remain.’ P. 118.

Upon the whole, we are of opinion, that Mr. Bryant’s objections to the Trojan story, however learned and ingenious they may be, have received as much notice as they deserve; and that his opponents have exceeded in some respects the bounds of probability in their vindications, not less than the object of their animadversions had exceeded those bounds before. As long as the testimonies of able and judicious historians, who had the means of competent information, claim



more credit than the ideas of modern speculatists not more liberally gifted, and deprived of such means; as long as tradition, early and uninterrupted, must require a reasonable persuasion, grounded on experience and the rationality of our species, that nothing but a *fact* could gain such general credence through ancient nations; as long as realities may be exaggerated, distorted, amplified, by the incorporation of poetic fiction, and yet maintain their claim to acceptance in the main, though with much qualification and reserve, proportionate to such circumstances as genuine history and judicious criticism may suggest; so long will the real existence of the city Troy, and the event of the Trojan war, be entitled to the general belief of succeeding ages; nor must petty difficulties, which derive their cogency from the intervention of years and the destruction of literary memorials, be allowed to countervail the universal and unimpeachable operation of *domineering probabilities*, which have for their foundation the *essential constitutions* of HUMAN REASON and HUMAN NATURE.

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*Travels in the Interior Districts of Africa: performed under the Direction and Patronage of the African Association, in the Years 1795, 1796, and 1797. By Mungo Park, Surgeon. With an Appendix, containing Geographical Illustrations of Africa. By Major Rennell. 4to. 1l. 11s. 6d. Boards. Nicol. 1799.*

MR. PARK's journey, though it extended through an inconsiderable part of the vast continent of Africa, has greatly added to our knowledge of the northern part of this curious country. By ascertaining the course of the Niger, he has shown us where the highest mountains are situated, whence the sources of rivers flowing to the east and west proceed. He has equally traced the confines of the great desert, and examined the Moors and Negroes, races which differ more in their moral qualities than in their colour. After undergoing innumerable hardships, he has returned with more important additions to our geography of these regions than it had before received from the days of Herodotus.

Mr. Park's experience has destroyed, in some degree, our expectations of attaining farther knowledge of this country, by the accounts which he has given of the treachery, the cruelty, and the avarice of the Moors; nor can these be avoided, unless the interest of the caravans, which go from the Mediterranean to Fezzan, and thence to Tombuctoo, be connected with the safety of any future travellers. A journey, in that case, from the sea, in a southern direction, may lead in a different way to the Niger, and to the Libyan Marsh, where that

river may be lost, as, by some authors, this was deemed its source. In our review of 'the Proceedings of the African Association,' we fully considered this journey in a scientific view. We shall now, as we then proposed, confine ourselves to Mr. Park's personal dangers and escapes.

In our perusal of this volume, we have found nothing more attractive than the little traits of affectionate sensibility and disinterested kindness displayed by the Negroes of the lower orders; for the higher seem to have caught the infection of avarice and cruelty from their neighbours, perhaps from their situation and uncontrolled power. The chiefs were mean and illiberal in their conduct; and we are rather surprised that our traveller proceeded so far, than that he extended his journey no farther. His route exceeded eleven hundred British miles in a direct line.

Mr. Park's accounts of the manners of the people who inhabit the banks of the Gambia, and of their trade with the Europeans, are less interesting than his own adventures. The Feloops are a gloomy and resentful race, but brave, active, and faithful: the Yaloffs are more handsome in features, and more ingenious in manufactures: the Foulahs are a pastoral nation, of a tawny complexion and long silky hair; and the Mandingoes are mild, sociable, and obliging. Three-fourths of the Mandingoes are slaves; and, except when the slave is a native and a domestic, he has no security from the laws, but is wholly dependent on the caprice of his master. One remark we must add from our author—*when there are no slave ships on the coast*, a humane or a considerate master incorporates *purchased* slaves with his domestics, and they then enjoy all the privileges of native slaves. Our readers will undoubtedly apply this observation to the disputed question of the slave trade.

On the 3d of December, 1795, Mr. Park left his kind host Dr. Laidley, and proceeded on his travels. He soon experienced the exactions of the petty chiefs, but escaped with comparative ease. The country rose in gentle acclivities; and the negroes appeared chearful, easy, and happy. The government was in the hands of the Pagans; for the Bushreens (the Mohammedans) are fewer in number than the Kafirs or unbelievers; but, where the true believers reigned, our traveller was indeed unfortunate, while the benevolent monarch of Wolli sed, and assisted him with judicious advice. A custom which he observed in this part of his tour is too curious to pass unnoticed.

' On the 7th I departed from Konjour, and slept at a village called Malla (or Mallaing); and on the 8th about noon I arrived at Kolor, a considerable town; near the entrance into which I observed, hanging upon a tree, a sort of masquerade habit, made of



the bark of trees, which I was told on inquiry belonged to Mumbo Jumbo. This is a strange bugbear, common to all the Mandingo towns, and much employed by the Pagan natives in keeping their women in subjection; for as the Kafirs are not restricted in the number of their wives, every one marries as many as he can conveniently maintain; and as it frequently happens that the ladies disagree among themselves, family quarrels sometimes rise to such a height, that the authority of the husband can no longer preserve peace in his household. In such cases, the interposition of Mumbo Jumbo is called in, and is always decisive.

'This strange minister of justice (who is supposed to be either the husband himself, or some person instructed by him), disguised in the dress that has been mentioned, and armed with the rod of public authority, announces his coming (whenever his services are required) by loud and dismal screams in the woods near the town. He begins the pantomime at the approach of night; and as soon as it is dark, he enters the town, and proceeds to the Bentang, at which all the inhabitants immediately assemble.

'It may easily be supposed that this exhibition is not much relished by the women; for as the person in disguise is entirely unknown to them, every married female suspects that the visit may possibly be intended for herself; but they dare not refuse to appear when they are summoned; and the ceremony commences with songs and dances, which continue till midnight, about which time Mumbo fixes on the offender. This unfortunate victim being thereupon immediately seized, is stripped naked, tied to a post, and severely scourged with Mumbo's rod, amidst the shouts and derision of the whole assembly; and it is remarkable, that the rest of the women are the loudest in their exclamations on this occasion against their unhappy sister. Daylight puts an end to this indecent and unmanly revel.' P. 39.

The description of the wrestling match is also curious. The wrestlers stand at some distance from each other, and then catch at the knee; and, in this posture, they struggle till superior strength, though some judgement may at the same time be necessary, overcomes. The remarkable nature of this contest will appear, when we consider it as explanatory of Jacob's wrestling with the angel, the circumstances of which are apparently inexplicable; but with this clue we perceive why the *hollow* of the thigh was touched, and the joint wrenched in the efforts of the combatants\*.

In the kingdom of Wolli, our author was always received at night with a cheerful welcome; but at Bondou he began to experience some severe exactions. The king, however, treated him with civility.

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\* Genesis, xxxii. 25.

‘ . . . . . I was about to take my leave, when the king, desiring me to stop a while, began a long preamble in favour of the whites; extolling their immense wealth, and good dispositions. He next proceeded to an eulogium on my blue coat, of which the yellow buttons seemed particularly to catch his fancy; and he concluded by entreating me to present him with it; assuring me, for my consolation under the loss of it, that he would wear it on all public occasions, and inform every one who saw it, of my great liberality towards him. The request of an African prince, in his own dominions, particularly when made to a stranger, comes little short of a command. It is only a way of obtaining by gentle means, what he can, if he pleases, take by force; and as it was against my interest to offend him by a refusal, I very quietly took off my coat, the only good one in my possession, and laid it at his feet.

‘ In return for my compliance, he presented me with great plenty of provisions, and desired to see me again in the morning. I accordingly attended, and found him sitting upon his bed. He told me he was sick, and wished to have a little blood taken from him; but I had no sooner tied up his arm, and displayed the lancet, than his courage failed; and he begged me to postpone the operation till the afternoon, as he felt himself, he said, much better than he had been, and thanked me kindly for my readiness to serve him. He then observed, that his women were very desirous to see me, and requested that I would favour them with a visit. An attendant was ordered to conduct me; and I had no sooner entered the court appropriated to the ladies, than the whole seraglio surrounded me; some begging for physic, some for amber; and all of them desirous of trying that great African specific, blood-letting. They were 10 or 12 in number, most of them young and handsome, and wearing on their heads ornaments of gold, and beads of amber.

‘ They rallied me with a good deal of gaiety on different subjects; particularly upon the whiteness of my skin, and the prominence of my nose. They insisted that both were artificial. The first, they said, was produced when I was an infant, by dipping me in milk; and they insisted that my nose had been pinched every day, till it had acquired its present unsightly and unnatural conformation. On my part, without disputing my own deformity, I paid them many compliments on African beauty. I praised the glossy jet of their skins, and the lovely depression of their noses; but they said that flattery, or (as they emphatically termed it) *honey-mouth*, was not esteemed in Bondou. In return, however, for my company or my compliments (to which, by the way, they seemed not so insensible as they affected to be), they presented me with a jar of honey and some fish, which were sent to my lodging; and I was desired to come again to the king a little before sunset.

‘ I carried with me some beads and writing paper, it being usual



to present some small offering on taking leave : in return for which, the king gave me five drachms of gold ; observing, that it was but a trifle, and given out of pure friendship ; but would be of use to me in travelling, for the purchase of provisions. He seconded this act of kindness by one still greater ; politely telling me, that though it was customary to examine the baggage of every traveller passing through his country, yet, in the present instance, he would dispense with that ceremony ; adding, I was at liberty to depart when I pleased.' p. 54.

The Foulahs of Bondou are mild and benevolent in their dispositions, but contract a degree of uncharitableness from the Koran. They differ little from the other pastoral races of warm climates.

In the kingdom of Kajaaga, our traveller was robbed with little ceremony ; but he was relieved, in an unaffectedly benevolent manner, by an old woman. 'Experience,' he adds, 'had taught her, that hunger was painful, and her own distresses made her commiserate those of others.' New exactions were soon experienced from a voluntary protector ; and Mr. Park's stock would soon have been exhausted, had he not had claims on some of the slave merchants, in different places, by favour of his friends on the coast. The whole of this part of the journey was, however, not gloomy. The following scene of momentary cheerfulness relieved the distress of some of the other parts.

'About two miles farther to the eastward, we passed a large town called Madina ; and at two o'clock came in sight of Jumbo, the blacksmith's native town, from whence he had been absent more than four years. Soon after this his brother, who had by some means been apprized of his coming, came out to meet him, accompanied by a singing man : he brought a horse for the blacksmith, that he might enter his native town in a dignified manner ; and he desired each of us to put a good charge of powder into our guns. The singing man now led the way, followed by the two brothers ; and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance the blacksmith, by the most extravagant jumping and singing. On entering the town, the singing man began an extempore song in praise of the blacksmith, extolling his courage in having overcome so many difficulties ; and concluding with a strict injunction to his friends to dress him plenty of victuals.

'When we arrived at the blacksmith's place of residence, we dismounted and fired our muskets. The meeting between him and his relations was very tender ; for these rude children of nature, free from restraint, display their emotions in the strongest and most expressive manner. Amidst these transports, the blacksmith's aged mother was led forth, leaning upon a staff. Every one made way

for her; and she stretched out her hand to bid her son welcome. Being totally blind, she stroked his hands, arms, and face, with great care, and seemed highly delighted that her latter days were blessed by his return, and that her ears once more heard the music of his voice. From this interview I was fully convinced, that whatever difference there is between the Negro and European in the conformation of the nose and the colour of the skin, there is none in the genuine sympathies and characteristic feelings of our common nature.

During the tumult of these congratulations, I had seated myself apart, by the side of one of the huts, being unwilling to interrupt the flow of filial and parental tenderness; and the attention of the company was so entirely taken up with the blacksmith, that I believe none of his friends had observed me. When all the people present had seated themselves, the blacksmith was desired by his father to give them some account of his adventures; and silence being commanded, he began; and after repeatedly thanking God for the success that had attended him, related every material occurrence that had happened to him from his leaving Kallon to his arrival at the Gambia; his employment and success in those parts; and the dangers he had escaped in returning to his native country. In the latter part of his narration, he had frequently occasion to mention me; and after many strong expressions concerning my kindness to him, he pointed to the place where I sat, and exclaimed, *afille ibi firing*, "see him sitting there." In a moment all eyes were turned upon me; I appeared like a being dropped from the clouds: every one was surprised that they had not observed me before; and a few women and children expressed great uneasiness at being so near a man of such an uncommon appearance. By degrees, however, their apprehensions subsided; and when the blacksmith assured them that I was perfectly inoffensive, and would hurt nobody, some of them ventured so far as to examine the texture of my clothes; but many of them were still very suspicious; and when by accident I happened to move myself, or look at the young children, their mothers would scamper off with them with the greatest precipitation. In a few hours, however, they all became reconciled to me.' p. 81.

The petty wars of these states prevented Mr. Park from following the usual route; and he unfortunately adopted the resolution of going to Bambarra through the Moorish kingdom of Ludamar, whence arose his early and severe misfortunes. In Ludamar and its neighbourhood he found the Lotophagi of Pliny, a race sometimes considered as equally fabulous with those whose heads do grow beneath their shoulders.

Two Negroes, at first suspected to be runaway slaves, said, when challenged,

"that they were natives of Toorda, a neighbouring village, and



had come to that place to gather tomberongs." These are small farinaceous berries, of a yellow colour and delicious taste, which I knew to be the fruit of the *rhamnus lotus* of Linnæus. The Negroes shewed us two large baskets full, which they had collected in the course of the day. These berries are much esteemed by the natives, who convert them into a sort of bread, by exposing them for some days to the sun, and afterwards pounding them gently in a wooden mortar, until the farinaceous part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes; which, when dried in the sun, resemble in colour and flavour the sweetest gingerbread. The stones are afterwards put into a vessel of water, and shaken about so as to separate the meal which may still adhere to them: this communicates a sweet and agreeable taste to the water, and with the addition of a little pounded millet, forms a pleasant gruel called *fondi*, which is the common breakfast in many parts of Ludamar, during the months of February and March. The fruit is collected by spreading a cloth upon the ground, and beating the branches with a stick.

‘ The lotus is very common in all the kingdoms which I visited; but is found in the greatest plenty on the sandy soil of Kaarta, Ludamar, and the northern parts of Bambarra, where it is one of the most common shrubs of the country. I had observed the same species at Gambia, and had an opportunity to make a drawing of a branch in flower, of which an engraving is given. The leaves of the desert shrub are, however, much smaller; and more resembling, in that particular, those represented in the engraving given by Desfontaines, in the *Mémoires de l'Académie Royale des Sciences*, 1788, p. 99.

‘ As this shrub is found in Tunis, and also in the Negro kingdoms, and as it furnishes the natives of the latter with a food resembling bread, and also with a sweet liquor, which is much relished by them, there can be little doubt of its being the lotus mentioned by Pliny, as the food of the Lybian Lotophagi. An army may very well have been fed with the bread I have tasted, made of the meal of the fruit, as is said by Pliny to have been done in Lybia; and as the taste of the bread is sweet and agreeable, it is not likely that the soldiers would complain of it.’ P. 99.

The following narrative is too interesting to be omitted, and too melancholy not to draw a sigh.

‘ At daybreak on the 18th, we resumed our journey, and at eight o'clock passed Simbing, the frontier village of Ludamar, situated in a narrow pass between two rocky hills, and surrounded with a high wall. From this village major Houghton (being deserted by his Negro servants, who refused to follow him into the Moorish country) wrote his last letter with a pencil to Dr. Laidley. This brave but unfortunate man, having surmounted many difficulties, had taken a northerly direction, and endeavoured to pass through the

kingdom of Ludamar, where I afterwards learned the following particulars concerning his melancholy fate. On his arrival at Jarra, he got acquainted with certain Moorish merchants who were travelling to Tisheet (a place near the salt pits in the great desert, ten days' journey to the northward) to purchase salt; and the major, at the expence of a musket and some tobacco, engaged them to convey him thither. It is impossible to form any other opinion on this determination, than that the Moors intentionally deceived him, either with regard to the route that he wished to pursue, or the state of the intermediate country between Jarra and Tombuctoo. Their intention probably was to rob and leave him in the desert. At the end of two days he suspected their treachery, and insisted on returning to Jarra. Finding him persist in this determination, the Moors robbed him of every thing he possessed, and went off with their camels; the poor major being thus deserted, returned on foot to a watering place in possession of the Moors, called Tarra. He had been some days without food, and the unfeeling Moors refusing to give him any, he sunk at last under his distresses. Whether he actually perished of hunger, or was murdered outright by the savage Mahomedans, is not certainly known; his body was dragged into the woods, and I was shewn at a distance, the spot where his remains were left to perish.' P. 103.

Our author's fate, though highly distressing, was, in the event, less unfortunate; yet, as he was enslaved by Ali, the king of Ludamar, exposed to every insult, tormented with suspicious anxiety, exposed to noxious dews, frequently deprived of water, and sometimes harassed by hunger, his existence was almost miraculous. To pursue this detail of wanton insult, and often of extreme misery, would be painful. The following description of the distances and situations of some remarkable cities of Africa may be more important to the scientific inquirer.

\* April 18th. Two days after the departure of Ali, a Shereef arrived with salt, and some other articles, from Walet, the capital of the kingdom of Birgo. As there was no tent appropriated for him, he took up his abode in the same hut with me. He seemed to be a well informed man, and his acquaintance both with the Arabic and Bambarra tongues, enabled him to travel, with ease and safety, through a number of kingdoms; for though his place of residence was Walet, he had visited Houssa, and had lived some years at Tombuctoo. Upon my inquiring so particularly about the distance, from Walet to Tombuctoo, he asked me if I intended to travel that way; and being answered in the affirmative, he shook his head, and said, it would not do; for that Christians were looked upon there as the devil's children, and enemies to the prophet. From him I learned the following particulars; that Houssa was the largest town he had ever seen: that Walet was larger than Tombuctoo; but



being remote from the Niger, and its trade consisting chiefly of salt, it was not so much resorted to by strangers: that between Benowm and Walet was ten days' journey; but the road did not lead through any remarkable towns, and travellers supported themselves by purchasing milk from the Arabs, who keep their herds by the watering-places: two of the days' journies, was over a sandy country, without water. From Walet to Tombuctoo, was eleven days more; but water was more plentiful, and the journey was usually performed upon bullocks. He said there were many Jews at Tombuctoo, but they all spoke Arabic, and used the same prayers as the Moors. He frequently pointed his hand to the south-east quarter, or rather the east by south; observing, that Tombuctoo was situated in that direction; and though I made him repeat this information, again and again, I never found him to vary more than half a point, which was to the southward.

' April 24th. This morning Shereef Sidi Mahomed Moora Abdalla, a native of Morocco, arrived with five bullocks loaded with salt. He had formerly resided some months at Gibraltar, where he had picked up as much English, as enabled him to make himself understood. He informed me, that he had been five months in coming from Santa Cruz; but that great part of the time had been spent in trading. When I requested him to enumerate the days employed in travelling from Morocco to Benowm, he gave them as follows:—to Swera, three days; to Agadier, three; to Jiniken, ten; to Wadenoon, four; to Lakeneig, five; to Zeeriwin-zeriman, five; to Tisheet, ten; to Benowm, ten; in all fifty days: but travellers usually rest a long while at Jiniken and Tisheet; at the latter of which places they dig the rock salt, which is so great an article of commerce with the Negroes.' P. 140.

Our author at last escaped from his captivity, with the desertion of his interpreter, and the loss of his faithful boy, and ultimately of almost all his clothes. But his misfortunes did not terminate with his slavery. Obligated to forsake the Moorish establishments, he was unable to discover water; and he describes his deplorable situation in language the most affecting.

' My thirst was by this time become insufferable; my mouth was parched and inflamed; a sudden dimness would frequently come over my eyes, with other symptoms of fainting; and my horse being very much fatigued, I began seriously to apprehend that I should perish of thirst. To relieve the burning pain in my mouth and throat, I chewed the leaves of different shrubs, but found them all bitter, and of no service to me.

' A little before sunset, having reached the top of a gentle rising, I climbed a high tree, from the topmost branches of which I cast a melancholy look over the barren wilderness, but without discovering the most distant trace of a human dwelling. The same dismal

uniformity of shrubs and sand every where presented itself, and the horizon was as level and uninterrupted as that of the sea.

‘Descending from the tree, I found my horse devouring the stubble and brushwood with great avidity; and as I was now too faint to attempt walking, and my horse too much fatigued to carry me, I thought it but an act of humanity, and perhaps the last I should ever have it in my power to perform, to take off his bridle and let him shift for himself; in doing which I was suddenly affected with sickness and giddiness; and falling upon the sand, felt as if the hour of death was fast approaching. “Here then, thought I, after a short but ineffectual struggle, terminate all my hopes of being useful in my day and generation: here must the short span of my life come to an end.”—I cast (as I believed) a last look on the surrounding scene, and whilst I reflected on the awful change that was about to take place, this world with its enjoyments seemed to vanish from my recollection. Nature, however, at length resumed its functions; and on recovering my senses, I found myself stretched upon the sand, with the bridle still in my hand, and the sun just sinking behind the trees. I now summoned all my resolution, and determined to make another effort to prolong my existence. And as the evening was somewhat cool, I resolved to travel as far as my limbs would carry me, in hopes of reaching (my only resource) a watering-place. With this view, I put the bridle on my horse, and driving him before me, went slowly along for about an hour, when I perceived some lightning from the north-east; a most delightful sight; for it promised rain. The darkness and lightning increased very rapidly; and in less than an hour I heard the wind roaring among the bushes. I had already opened my mouth to receive the refreshing drops which I expected; but I was instantly covered with a cloud of sand, driven with such force by the wind as to give a very disagreeable sensation to my face and arms; and I was obliged to mount my horse, and stop under a bush, to prevent being suffocated. The sand continued to fly in amazing quantities for near an hour, after which I again set forward, and travelled with difficulty, until ten o’clock. About this time I was agreeably surprised by some very vivid flashes of lightning, followed by a few heavy drops of rain. In a little time the sand ceased to fly, and I alighted, and spread out all my clean clothes to collect the rain, which at length I saw would certainly fall. For more than an hour it rained plentifully, and I quenched my thirst, by wringing and sucking my clothes.’ P. 176.

In a similar emergency, the croaking of frogs conducted him to a pool, the possession of which he was obliged to contest with these amphibious animals; and, in a long journey, he was often repulsed by the chief, and relieved by the benevolence of some individual in an humbler station. In one of these happier moments he found himself the subject of a



little extemporaneous song, of which a version by the duchess of Devonshire, set to music equally simple and elegant, is subjoined. Our author had now reached the Negro territories, in a country where cultivation is so extensively practised, that, as the natives express it, 'hunger is never known.' His case, however, was an unfortunate exception: suspected by the Moors whom he accidentally met, and avoided as a Christian, he was frequently in temporary distress. After various adventures, however, of no great moment, he arrived at Sego, and saw the Niger, in silent majesty, flowing eastward. Sego is built on both sides of the river: it appears a town of some magnitude and importance; but Mr. Park did not see the whole, as the king, with a prudent kindness, fearing that he might not be able to protect him, hastened his departure, after supplying his wants in the coin of that country, kow-ries.

From Sego he proceeded eastward to Silla, and a little to the north to Moorzen; but, when he found that the country eastward was in possession of the Moors, his apprehensions of another captivity, and the impression of the dangers which he had incurred, were so vivid, that he immediately resolved to return. Had he not embraced that resolution, he probably would not have been preserved.

The adventures, on his return, we must pursue in another article; but we cannot conclude without remarking, that the candour and good sense displayed in the present narrative claim our applause, as much as the firmness and intrepidity, constantly observable in Mr. Park's conduct, excite our admiration.

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*The Pastoral Care.* By the late Alexander Gerard, D. D. F. R. S. E. Professor of Divinity in the University and King's College of Aberdeen; and one of his Majesty's Chaplains in Ordinary for Scotland. Published by his Son and Successor, Gilbert Gerard, D. D. one of his Majesty's Chaplains in Ordinary for Scotland. 8vo. 7s. Boards. Cadell and Davies. 1799.

FROM the respectability of the character of the late Dr. Gerard as a clergyman, a professor, and a man of taste, we were pleased to hear that a posthumous work of his was in the press, and that it was on a subject so important as that of the pastoral function, which the author's profession had led him for many years to contemplate, and faithfully to practise. Various, indeed, have been the forms in which the nature of the ministerial office, and the duties and qualifications connected with it, have been presented to the public. We have lately had occasion to notice the lectures of Dr. Smith of

Campbell-town \* ; but, though a similarity of ideas must occur on such a subject, we are far from considering the work now before us as redundant: on the contrary, we think that it may prove very acceptable and useful, particularly to students for the ministry, and to the younger clergy.

We are informed in the advertisement, that the work was

' composed for the benefit of those candidates for the ministry who were under his (Dr. Gerard's) care; a long succession of whom issued from his school, and can, doubtless, bear testimony to the pleasure and instruction they derived from this part of his theological course: and although it was particularly adapted to the situation of clergymen of the church of Scotland, yet it may not be unprofitable to those also of other persuasions, who will find it throughout breathing a spirit of rational and elevated piety, and marked with that candour and moderation which distinguished his character.' P. iv.

The performance is full and comprehensive, embracing every part of the clerical office. It is divided into three parts, viz. the importance of the pastoral charge; its duties; and the requisites for performing those duties. The subdivisions of these leading branches relate to the true nature and just sense of the pastoral dignity; to the esteem which the office claims, and the contempt with which it is sometimes treated; to its various difficulties, and the true spirit with which it ought to be undertaken and conducted. In treating of its duties, the worthy author points out those which respect individuals, small societies, and a whole parish; such as example, private instruction and exhortation, reconciliation of differences, composition and delivery of sermons, administration of sacraments, &c. He also treats of the qualifications for the pastoral office, the preparation for it, &c.

Much useful instruction, as well as many valuable remarks, will be found under each of these heads. In treating of the *dignity* of the pastoral office, Dr. Gerard cautiously guards against that servile veneration for the clerical character which, in former ages, engendered a hurtful superstition in the people, and pride and thirst of dominion in the priesthood. He properly observes that

' the idea of the sanctity of the pastoral office has been often misunderstood and abused. Confused and improper notions of it have been propagated, and perverted to the basest purposes of superstition. That idea has been so much overstretched and distorted, as to be made to imply an exemption from the authority and jurisdiction of magistrates, from subjection to all human laws, and from the common obligations of men in society; a power of giving, in a

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\* See our XXVth Vol. New Arr. p. 312.



greater or less extent, according to the different degrees of the clerical character, a virtue and efficacy, a kind of magical charm, to the ordinances of religion; a privilege of obtaining a higher measure of the favour of God, than other men, or of obtaining it on different and easier terms; a sort of interest with God, to engage him in all their views, to render every cause of theirs his cause, to make it impious to oppose them, or to punish their crimes, and to draw down his judgments on all whom they reckon their enemies. Such unholy claims cannot possibly be founded on the holiness of the ministry: they are the offspring of ignorance and arrogance; they are by turns the nurses and the nurselings of superstition. The Christian ministry is truly an holy office: but it is so, only in this sense, that it is occupied about holy things, that its object is religion. They who exercise this office, are holy only in this sense, that they "minister about holy things," and that they are strictly obliged to real holiness, to moral goodness, without which their character must be repugnant to the subject of their profession.' P. 11.

‘ Their authority [*also*] is of the kind which is congruous to their work: they neither are "Lords over God's heritage," nor "have dominion over men's faith." They often have claimed temporal power, political authority, and civil dignities: but the claim is usurpation; these are the pre-eminences of the kingdoms of this world, but their office is solely in the kingdom of Christ, which "is not of this world:" these have a relation to the secular affairs of men, but this office only to their spiritual concerns. Even in their spiritual concerns, the authority of ministers is very far from being absolute or unlimited. It includes no power over the consciences of men; no right to impose upon them, any principles of belief, or rules of conduct, but those which the scripture has imposed; no right to obtrude upon them our explications of scripture or deductions from it. The claim or exercise of such rights, is not the government of Christ, but the tyranny of Antichrist; both to people and to ministers, the scripture is the only standard of religion: ministers have authority to teach only what it teaches; and by it, and by it alone, it is the right of the people, and their duty also, to examine what is taught. Even those doctrines and those precepts which are clearly contained in scripture, the pastoral office gives no authority to enforce by methods of violence: these are the instruments of political authority, the authority of pastors is purely spiritual. Religious belief and practice are of no value if they be not voluntary, if they proceed not from conviction and conscience. Whenever civil penalties are applied to force them, they are misapplied. This is, impotently to attempt promoting the kingdom of Christ, by an unnatural alliance with the kingdoms of the world. Persecution never can be but improper; but in a minister of the gospel it is most improper. When irreligion, vice, or superstition, so directly affect the proper interests of society, as to render it most

just to check them by laws, as civil crimes, the enacting and executing these laws, is the province of the rulers of the state, not of the rulers of the church. Their authority is only right to teach the truths which the scriptures teach, to inculcate the duties which they require, to rebuke and censure the sins which they forbid, and to be listened to while they do so: and they are entitled to support this authority by no other engines, but the power of persuasion and the influence of exemplary virtue. It is the dignity which results from this kind of authority, and it alone, that belongs to the pastoral office.' P. 17.

We wish that such modest and judicious ideas of the true dignity, sanctity, and authority of ministers of the word, had been entertained by ecclesiastics in different ages of the church. Its unity would, in this case, have been better preserved than by that unnatural way of securing uniformity by penal laws, and calling in the aid of civil sanctions. But churchmen of different persuasions, after long experience of the inefficacy of such methods, are now, in general, become wiser; and, though penal statutes in matters of religion have not been all abrogated, yet, by common consent, they are suffered to lie dormant.

In his endeavours to impress upon the theological student a lively sense of the genuine importance and dignity of the ministerial character, Dr. Gerard delivers this excellent and animated address:

' A sense of the just importance of the pastoral office, impressed on the heart, will form you, not only to goodness, but to dignity of character and demeanour. A station of dignity requires dignity of character: and it is the truest dignity of character, that the station of ministers requires. This is widely different from that stateliness and haughtiness which highly misbecome them, but which some have affected in its stead: it is perfectly consistent with the lowliest humility; nay, in the exertions of genuine humility, it is often most conspicuous. It exalts the soul, but elates it not; it produces condescension, not assuming; affability, not distance: it disgusts not the most jealous spectator; it forces approbation, and commands esteem. The apostle certainly had it in his eye, when he directed, not to the people, but to the minister, the exhortation, "Let no man despise thee." It is nothing else but eminence of virtue. It is founded on a strong perception of the excellence of virtue and the baseness of vice, and on a permanent sense of the vanity of present outward things, and the unspeakable moment of things spiritual and eternal. It shews itself in a superiority to all the allurements of sense and interest, whenever they are inconsistent with strict virtue; in liberty from the dominion of vice, which is the lowest degradation of a reasonable soul; in the possession and vigorous exercise of a high degree of piety, benevolence, and every worthy affection; in



disdaining to speak or do any thing which betrays mean sentiments, little views, or wrong passions; in being above blushing to perform offices seemingly the lowest, whenever they are useful to the body or the soul of any man, or conducive to the interests of religion. This is true dignity of character: and this is the dignity, and the only dignity, to which your profession can naturally prompt you to aspire.' P. 33.

What an amiable picture he has drawn of the conduct and example which clergymen ought to exhibit to the world! We will venture to pronounce, that, where-ever the following picture appears to be drawn from the life, it will do more to put vice to the blush, and to secure respect for religion and the clerical character, than all the claims of church-authority pushed to excess.

'Clergymen ought, in every situation, boldly to avow and prosecute the conduct which religion requires from them. At the same time, they must carefully avoid ostentation in the exertion of their virtues. This could not fail to disgust, and would very probably raise a suspicion of hypocrisy. They must leave their light to shine before men by its own splendour, without either studying to obscure it, or endeavouring to render it glaring. It is by possessing virtue in sincerity and in strength, that they will best preserve this happy medium. To render their virtue exemplary, it is likewise necessary that their manner of practising it be such as will render it attractive. For this purpose they must keep at a distance from forbidding austerity, and study to shew its native loveliness by accompanying it with cheerfulness, courtesy, and condescension. They must preserve the several virtues from those excesses or adulterations which would sully their beauty. Their piety must be alike remote from superstition and from enthusiasm; their integrity, though inflexible, must be free from severity; their humility, from meanness; their gravity, from moroseness; their cheerfulness, from levity; their zeal, from bitterness. By acting in this manner, ministers will exhibit an insinuating example of every good quality that can adorn the soul, and will in some measure gain both the love and the imitation of their people.' P. 112.

We were pleased with the useful advice which is given to the young clergyman on the head of private instruction to his flock. An attention to the practice which is here recommended, especially in provincial congregations, and towards the poorer part of the flock, cannot fail to make a Christian pastor beloved by his people, and will render his public ministrations highly acceptable and successful.

'Private instruction,' says Dr. Gerard, 'may be given to persons at their work, by the road, or in any situation. If a minister only keep it in his view as a part of his duty, he may apply to some

person or other of his parish almost every day, without any trouble or inconvenience to himself. He may turn it into little more than amusement. A walk or a ride may be made the means of holding some useful conversation with some of his people. This, he should lay it down as a rule to himself not to omit altogether for any day, without a good reason. I mean not, that a minister should converse with his people upon none but religious subjects: what has been said concerning his seizing occasions for introducing them implies, on the contrary, that he should often talk with them on other subjects; and it is by entering freely into them, and pursuing them, that he will be best able to give them such a turn as may most favour the easy and natural introduction of his instructions. Neither do I mean, that he ought at all times to turn his ordinary conversation with them into a religious strain, or to moralize on whatever occurs or happens to be said. This would be stiff and affected; and it would be forbidding and disgusting. But between this extreme and the other extreme of neglecting all serious conversation, all application of common and incidental things to purposes of piety and morality, there is certainly a proper mean: and this mean is, to do so on every fit occasion, and to watch for occasions of doing so where it is necessary or likely to prove useful.' P. 131.

Of preaching, Dr. Gerard treats copiously. He distinguishes the different sorts of public discourses from the pulpit, by classing them into such as may be styled instructive or explicatory, convictive or probatory, panegyric or demonstrative, and suasive. Whether he has adopted the happiest method of arranging pulpit discourses, we will not decide. It is evident, however, that, in discourses delivered to mixed congregations, more or less of each of these modes of composition and address ought to be blended, in order to produce the desired effect upon the minds of the hearers.

He treats particularly of that mode of public instruction which is much more pursued in Scotland than in England, and which is called *lecturing*, generally on several verses, or on a select portion of scripture. This species of public teaching belongs to the article of 'Instructive or explicatory Discourses.' Many useful directions are given under this head; but it may, probably, be thought that the laborious professor has spun out his observations upon this point to too great a length. He remarks that Dr. Clarke's discourses are very fit models for such explicatory discourses. In recommending the method of elucidating, and making the proper application and improvement of parables, he refers the young student to the examples which he will find in Tillotson's discourses on the parable of the ten virgins, and on that of the rich man and Lazarus. With regard to that species of explicatory discourses, in which the subject is a particular cha-



rafter, he specifies, as a good example, Butler's sermon on the character of Balaam. Sermons of this sort, he justly observes, are more rare, because they are more difficult in the execution than others :

' They require a great knowledge of human nature ; but if they be properly executed, they may often be extremely useful. By being employed about the character of an individual, they will give both a plain and a striking view of what is the subject of them. By analysing that character, either as it is maintained through life, or as it is displayed in a particular action, they will lay open some of the most secret windings of the human heart, some of those turns of mind and temper, which have the most extensive influence upon the sentiments and practice of men.' P. 271.

Upon the head of *subjects* fit to be chosen for the pulpit, he recommends a mixture of those which are doctrinal and practical, or rather enforces the propriety of discussing doctrinal points in such a manner as to show their inseparable connection with practical religion. He justly condemns that opposition which has been established by some between *gospel-preaching* and *legal preaching*, and notices the extremes into which the patrons of each style of preaching have pushed their favourite ideas.

The practice of reading sermons, which is now so general in the pulpit, he decidedly condemns, and strengthens his opinion by that of bishop Burnet. He justly remarks, that

' the impropriety of reading sermons arises from the very principles of human nature, not from any groundless prejudices. It is not the only design of language to communicate the ideas of the speaker, by exciting them in the minds of the hearers; it is its design likewise to express the sentiments and affections of the speaker, and by this means to raise them in the hearers. Reading may answer the first of these ends, but it is improper for answering the latter. It is not a natural expression of the speaker's being interested in what he says; it does not render the hearers attentive, or contribute to touch or strike them. It is necessarily weaker, more languid, and more unaffecting than speaking.' P. 350.

He recommends, in preference to this mode, or even to that of preaching on mere premeditation without writing at all (after the manner proposed by bishop Burnet and the archbishop of Cambray), that the preacher should "mandate" his discourses; i. e. "commit to memory the sermon which he has invented, composed, and expressed." After suggesting useful advice for facilitating this practice, he adds,

' Though mandating be not absolutely necessary to good preaching, good reading is indispensably so. To read servilely, with one's eyes constantly fixed on his papers, is disgusting to an

audience. It shows something so cold and lifeless in a preacher, that what he says, be it ever so good in itself, can never affect his hearers. A preacher ought always to peruse his sermon till he enter thoroughly into the spirit of it, and be able, with a glance at his notes now and then, to deliver it with facility and propriety. To read well, is an accomplishment of much greater importance than many are apt to imagine. It admits of all that warmth and animation, of all that action which is necessary or becoming in the pulpit, and will, in a great measure, supersede the necessity of mandating.' P. 354.

All who peruse these lectures with attention will, we trust, find that deep impression of the solemnity of the sacred office, which will induce them to attend to the conscientious discharge of its respective duties as persons who must ultimately give an account to God. Such, we hope, in dealing with the souls of men, will never forget what Dr. Gerard so forcibly labours to inculcate, that

' the pastoral office is concerned, not about the fortunes of men, not about their lives, but about what is infinitely nobler, about their souls : it is concerned about the interests, not of time, but of eternity. In a far sublimer sense than that in which the ancient painter gloried, the Christian minister works for immortality. If the lawyer succeed not in his cause, his client may be reduced to poverty ; if the skill of the physician prove ineffectual, his patient will die : but, in whatever case the end of the pastoral office is defeated, everlasting destruction is the consequence.' P. 13.

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*Voyages to the East-Indies ; by the late John Splinter Stavorinus, Esq. Rear-Admiral in the Service of the States-General. Translated from the original Dutch, by Samuel Hull Wilcocke. With Notes and Additions by the Translator. The Whole comprising a full and accurate Account of all the present and late Possessions of the Dutch in India, and at the Cape of Good Hope. Illustrated with Maps. 3 Vols. 8vo. 1l. 4s. Boards. Robinsons. 1798.*

UNDER the Latinised appellation of Stavorinus, we cannot easily distinguish the Dutch name, unless it be that of Staveren, a Dutch family of some distinction. We should not have noticed this little change, had it not been to reprehend the affectation, begun before the time of Grotius, which, however, when the Dutch and German authors generally wrote in Latin, was more excusable than it now is. At present, it is a weakness of the author, which the translator should have corrected.

The present voyager is attentive and faithful : but, in some less



important points, and in spots well known, he is too minute in his remarks, which are also occasionally erroneous. The faults, however, that we have been able to detect, are so few and inconsiderable, that we can, on the whole, trust to the fidelity of the observations in countries with which we are less conversant. The first volume contains an account of a voyage to the Cape of Good Hope, Batavia, and Bengal, in the years 1768, 1769, 1770, and 1771; and, as the author died in the service of the states-general, in the rank of rear-admiral, his remarks will appear to deserve greater attention. The translator had collected numerous observations from different sources respecting the possessions of the Dutch in India, which he intended to publish in a separate work; but he has now added them to the narrative of the present voyage, so as to augment its importance and value.

In the author's track across the Atlantic he is too minute. An incidental error of the translator we have remarked; viz. he calls the dorado the John Doree. The fish which frequents those seas is a kind of dolphin; and though in other places a flat fish has obtained the same name, it differs considerably from the doree. In treating of the Cape of Good Hope, the writer gives a more particular account of the prospect from Table Mountain than we have yet read.

'It was half past seven' (in the morning) 'when we got to the top of the Table Mountain, and found ourselves on the level summit, which is peculiarly called the Table; and from the flat appearance of which, seen from below, the whole mass has its name.'

'We here enjoyed the finest prospect that imagination can conceive. Both wind and weather were favourable. The sky was unencumbered with clouds, and the sun-beams were uninterrupted. Our view on one side was bounded by the mountains of Hottentot Holland. To the southward, we beheld the breakers foaming along False Bay, as far as its eastern point, and against Roomans Rock which lies in it. Between this extensive inlet, and the Table Mountains, appeared the vineyards of Constantia. A little farther was Hout, or Wood Bay; and turning more to the westward, the Lion's Mountain, of which that part called the head, although of a great height, appeared to us like a hillock, on account of the much greater altitude of our situation: it seemed to lie almost under our feet, notwithstanding it is near ten thousand feet from the Table Mountain; the Lion's-tail, which is more than one thousand feet high, was scarcely distinguishable from the plain. The finest sight was that of Table Bay. Robben, or Seal Island, which lies in the middle of the bay, though it is three miles in circumference, scarce seemed as many feet. The masts of the ships which were in the bay, could with difficulty be discerned; while their yards and tackling were in nowise distinguishable. The smaller vessels and boats

appeared like specks; yet Dassen, or Badger Island, was perfectly visible. Capetown, upon which we looked directly down, appeared a small square, in which we could distinguish the divisions into streets, but none of the houses or buildings, the church excepted; which, however, was also hardly discernible; and the fort, which lies at a little distance from the town. It is difficult to describe in how small a space the whole of the above, and the circumjacent country seemed to be compressed. The view down that side which we had ascended, was in the highest degree frightful; appearing like an overhanging precipice. The prospect of descending again that way, was by no means alluring, yet there was no other practicable path.

‘ The air, at this height, was very cool and rarefied, notwithstanding the sun shone very bright, and it was in the summer-season in this country. At Cape-town it was a warm day, for the thermometer then stood at 80°. We caused the slaves, whom we had brought with us, to collect some brushwood, and lighting a good fire, we sat round it, and had a comfortable dinner.

‘ Having thus rested for some time, we afterwards walked over part of the Table, which took us an hour and a half. Its surface is not perfectly level; for there are here and there rocky irregularities, though seldom exceeding a man's height above the plain. This consists in many places of bare rock, lying in strata, and undulated like the waves of the sea. On the N. E. and S. E. sides the interstices of the rock are filled with a stony kind of earth, and produce various kinds of flowers, with which we were unacquainted; some of them affording a grateful odour, and others smelling very disagreeably. We were some time searching for the fish-ponds, which we had been told were formerly found on the summit of the mountain, but met with nothing of the kind. In the chinks and hollow places of the rock, however, we found some very sweet fresh water, which had a yellowish appearance, and which probably had been lodged there by the dense clouds which cover the Table when the wind blows from the S. E. This water refreshed us greatly, for we had not taken any with us from the town, and were extremely thirsty.

Several spots, where a little earth had been collected, produced a kind of reedy grass, with sharp points, and growing tolerably high, interspersed likewise with flowers, as beforementioned. To the south and south east, the Table has a sensible slope, but it is also on those sides bounded by a precipitous descent of several hundred feet, with overhanging rocks, and black protuberant masses, so that it is here utterly impossible to be scaled.’ Vol. i. p. 33.

Near the islands of St. Paul and Amsterdam, a groaning was heard in the sea, like that of a man in pain. It died away as the ship receded from the spot, and was attributed to a sea lion. The gunner, from past experience, predicted a storm;



and a storm actually followed. As no animal was observed, the noise more probably proceeded from some intestine commotion of the earth below the sea; for water is a great conductor of sound, and the storm was, as usual, the consequence of the earthquake.

Batavia and Bantam, in the island of Java, are the most interesting spots in this part of the voyage; yet we find nothing particularly striking or new in our author's description. The kingdom of Bantam is a dependency on Batavia, and the king is served in state by, but is in reality a prisoner to, the Dutch. The petty magnificence of this subordinate despot is not very interesting in detail, nor does any part deserve to be selected. In subsequent remarks, the system of government established by the company, and its public management of the rival sovereignties of Java, are distinctly explained; but we find no important novelty in this account.

The climate and the country of Java have been well described by Thunberg; but a more correct and comprehensive view of its commerce is given by Stavorinus. The pepper and coffee are furnished to the company by contract, at twenty-two shillings per hundred. In the year 1767, Java supplied, for the consumption of Batavia, Ceylon, and Banda, fourteen thousand tons of rice. In one province only, that of Jacatra, thirteen millions of pounds of sugar were manufactured in 1768. Java supplies many other valuable articles, and is of course a very important object to the Dutch.

Batavia is now different from what it was at the time of our author's visit. The harbour is more shallow, the trade less advantageous, and the country more unhealthy. The state of society, at the time referred to, must have been uncomfortable. Stately reserve, mean suspicion, and punctilious ceremony seem to have rendered the lives of the governor and his assistants unpleasant, which, from other circumstances, particularly the treachery of the slaves, must have been in constant danger.

The translator's notes, in this and other parts of the work, are in general valuable, as the accounts are apparently faithful, and collected from the best sources. The abbé Raynal, however, anticipated many parts of these additions. We will select a curious note relative to the progressive decay of the cinnamon-trade in Ceylon.

‘Of the various species of the cinnamon-tree, and the manner of stripping the bark, preparing, and shipping it off, Dr. Thunberg has given an ample and curious account, in the fourth volume of his Travels. It is grown chiefly in the districts of Colombo, Gale Corle, Negombo, and in the dominions of the king of Candy; it used formerly never to be regularly planted, but was always sought for in the woods, by the choulas, one of the lowest classes of the

Cingalese, whose peculiar occupation was the barking of cinnamon: it is, however, now cultivated by the Dutch company, who have laid out extensive plantations of it, in the districts of Colombo and Gale Corle. They have proceeded with great ardour in this plan, since the last war with the king of Candy, on account of the great decrease in the quantity collected since, compared with that usually procured before. Notwithstanding the acquisition of a large extent of territory, at the conclusion of peace, it has been found that, instead of 8000 or 10,000 bales of cinnamon, of 88lb. each, which was the quantity usually drawn from Ceylon before that war, only 6000 or 7000 bales have been furnished. This deficiency has been ascribed to the illwill of the court of Candy, on account of the humiliation to which it was reduced by that war; and although the king is bound, by the conditions of peace, to deliver all the cinnamon produced in his country to the company, for five pagodas (an Indian gold coin of ninety stivers, or about 8s. 2d. sterling) per bale of 88lb. he either neglects to have the cinnamon duly collected, or sends a great part of it, of an inferior quality, or in an adulterated, or spoiled state. The cinnamon which the company collect, or cultivate themselves, is computed to stand them in nearly the same rate. Besides this precious spice, some coffee and cardemoms are the only articles of the produce of the island, which are exported to Europe; piece-goods from the factories on the opposite coast, pepper from the coast of Malabar, cowries from the Maldives, saltpetre from Bengal, and some Surat goods, help to form, however, the cargoes of the vessels which are dispatched from Punto Gallo; and in 1778, the sales in Europe, of the imposts from Ceylon, were as follow:

600,000lb. cinnamon, at about f. 6 (11s. sterling) per lb.

4,000lb. cardemoms, at 33 stivers (3s.)

5,000lb. coffee, at 10 —

300,000lb. cowries, at  $7\frac{1}{2}$  —

20,000lb. cotton-yarn, and

piecegoods to the amount of f. 200,000 (about 18,180l.)

A considerable quantity of cinnamon is also yearly sent to Batavia, for the consumption of the east. The cinnamon found at Ceylon, in 1795, was purchased of the captors, by the English East-India company, for 180,000l. sterling. In the latter end of 1797, the quantity of 13,893 bales, containing 1,238,968lb. of cinnamon, was brought to England; and the East India company sold 350,000lb. at their ensuing spring-sale. *T. Vol. i. p. 351.*

The translator has fallen into an error, in thinking the Banca tin superior to the English. From the specimens which we have seen we can pronounce it to be inferior; and, from the great quantity now exported to China, it is probably thought so by the Chinese.

In the account of Hindostan, some of the translator's notes



prove that he is not aware of many recent discoveries and circumstances, particularly with regard to the source of the Ganges. Our knowledge on this subject, though certainly not decisive, is farther advanced than he has represented it.

Entertaining accounts are given of the manners and customs of the native Bengalese, and of the productions of the country. On the former subject, however, the author's credulity seems to have been sometimes imposed on. It was not, even at that time, so common as he states it to have been, for widows to be burned or buried alive with the bodies of their deceased husbands: and some other customs are also much exaggerated. The cause of the quarrel of the Dutch resident with the governor Verelst is candidly related; and M. Stavorinus allows, that the attempt in 1759, so gloriously defeated by colonel Ford, was intended as a fatal blow to the English superiority in Bengal. He also admits, that the misconduct of the Dutch directors contributed in a great degree to the ruin of their trade.

The following fact respecting the former French settlement at Chandernagore is worth preserving:

' The trade of the French here, has, since the last war, been greatly on the decline. Their settlement and fort of Chandernagore, were then wholly destroyed by the English. At the peace which followed, it was conditioned, that the fort should not be rebuilt, nor should they be allowed to fortify themselves in any way, nor even to hoist their flag, as the other nations did, at their factories, upon a lofty ensignstaff, but only upon a bamboo-pole. The English are very strict on these points, and are very careful that the French do not infringe these conditions in the least. It was not long ago, that they enforced their right in this respect, without any ceremony.

' Mr. Chevalier, the French governor, had caused a deep ditch to be dug round Chandernagore, with saliant angles, at intervals, and the earth thrown up inwards, so that it had the appearance of a rampart, or intrenchment. He alleged, that this work was only intended to keep the place dry, and was undertaken with no other view than to drain the water from the circumjacent country, and convey it into the river. However, when the English council of Calcutta were informed hereof, they looked upon it in a very different light, and they immediately had the work privately surveyed, by one of their engineers, who himself related this circumstance to me, and he reported, that it appeared to be made for very different purposes, than those that were pretended. Upon this, they sent word to the French governor, that he must stop the prosecution of the work, and destroy as much of it, as had already been finished; for, if his sole purpose were that of draining off the water, it was unnecessary to dig so deep; that this ditch was deeper than the low water mark of the Ganges; that the saliant angles were need-

less; that the earth ought not to have been thrown up inwards, like an intrenchment; and, finally, that if he did not choose to do it himself, they would be obliged to have the ditch filled up again, by their own workmen. A few days afterwards, they put this threat in execution, and sent the engineer, and eight hundred sipahis, or Moorish soldiers, to Chandernagore, who filled up the ditch, and restored the whole to its former level and defenceless condition.' Vol. i. P. 528.

The first volume concludes with an account of the Dutch settlement at the Cape; and the second voyage in 1774 and 1775, to nearly the same places visited before, commences, after a short narrative of the events which occurred during the passage to the Cape, with a further description of it. These events are not uninteresting; but they are not of sufficient importance to detain us. Stavorinus proved himself a judicious guardian of the health of his seamen; and, by the propriety of his regulations, worthy of captain Cook, he checked a very disagreeable fever. He sarcastically remarks, that, from the time when the surgeon himself was affected, the number of deaths greatly decreased. The description of the southern point of Africa may be read with interest, even after the accounts given by Sparman, Vaillant, and Thunberg; but, in the history of its eventful fortunes, the temporary possession which the Portuguese obtained of this district, evinced by the number of Portuguese words still remaining, is omitted. What we wish, however, to point out, and particularly to enforce at present, are the judicious regulations suggested for the improvement of the Cape. Melk, the author of the remarks which we shall soon transcribe, as a specimen of the political observations, has collected, on a large farm, every assistance which is required in its conduct; and has constructed, in appearance, a little town, rather than the out-houses of a grange. We must also premise, that, during the good monsoon (the dry season) all the rivers, even the most rapid, are dried up.

‘ Finding that he spoke with much intelligence, respecting the situation of the country, as I, in fact, had before been informed was the case, I asked him his opinion of the plan at present in agitation, of exporting the produce of the Cape to Holland. He assured me, that this would, in time, be of great benefit to the colony, and most probably also to the company; but that to effect this purpose, other means must be put in practice, and better arrangements made, than had hitherto taken place.

‘ In the first place, he said that the company ought to erect store-houses in various parts, where the produce of the country could be received, from time to time, when the farmers had opportunities of conveying it from their farms, to those places, in the good season, or as soon as the harvest was got in, in January and February; for the



rivers and roads were at that time the easiest passable: whereas the conveyance was otherwise both difficult and expensive: and that the corn would stand the company in much less, if this method were adopted.

‘ Further, that the tithes, which the company exacted of the corn grown, were of detriment, instead of producing an advantage for the farmers; who, for instance, grew five hundred muds of corn, only declared one hundred, which they sold at a high rate, while the other four hundred were disposed of at a much lower price under the hand, by indirect means, in order to avoid payment of the tithes \*.

‘ That the servants of the company, at the Cape, to whom the purchase is confided, should act more disinterestedly, and not so arbitrarily towards the farmers, whom they, in fact, were even apt to defraud.

‘ That the overseers of these storehouses would be able to avail of the best opportunities for purchase, when the produce was at the cheapest; housing it in them, till the time of dispatching it to the Cape.

‘ That, especially, such storehouses ought to be erected at Mossel, or Musclee, and Saldanha, bays, as the company could, in both places, fetch the produce, direct, by their ships, instead of its being, as at present, first conveyed to the Cape by land-carriage, where their servants, who must all derive their emolument from it, receive, or reject it, at their own good pleasure †.

‘ And finally, that the land all round the above bays, was very fit for the production of corn; nay, better than in other parts; so that one mud sown, commonly yielded an encrease of sixty or seventy, while, at most other places, between ten and twenty, and sometimes thirty, muds was the usual harvest from one mud of seed. That the company would doubtless be able to purchase wheat there

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\* Van Renen told me, that the tithes on the wine were calculated at three rixdollars per leager.

‘ That further, the company’s duties consisted in two and a half per cent on the sale of the moveable property; but that buildings erected since the year 1750, were charged twice as much; thus five per cent.

‘ That the farming of the wine consists herein, that whoever is the farmer, has the exclusive right of selling wine and spirituous liquors in smaller quantities than by the half-awm: that foreigners are obliged to pay five rixdollars to him for each leager which they take away; our own nation is exempted herefrom, but they may not buy wine from any other person, as long as their ship has not received her dispatches; but if there be any time afterwards, they may purchase it of other individuals.

‘ The Cape wines, as the country people say, must be twice drawn off the lees every year, without any other preparation than being fumigated with brimstone.

‘ † Van Wielingen was of opinion, that if the company would allow a society of ten, or a dozen, farmers, of some property, to be formed, for the purpose of undertaking the cultivation of the land at Musclee-Bay; who, without having any thing to do with the sheriff of the district, might take as many Hottentots into their service as they liked, and pay them what wages they could mutually agree upon, without his interference; the beneficial effects of such a measure would speedily be perceived.

at one rixdollar per mud; whereas they now paid eighteen, twenty, and sometimes twenty-four, rixdollars per cartload of ten muds, because the conveyance by wheel-carriage is so expensive to the farmers, that they could not do it all, if they did not receive the above prices per cartload \*.' Vol. ii. p. 67.

This account was supported by another very intelligent farmer; and we had occasion to notice similar observations in Dr. Sparman's voyage. We may add, what Stavorinus has fully shown, that, at this extremity of Africa, there are various ports, which, if not absolutely safe in all weathers, are generally so, and are commonly convenient in their situation. The translator, in a note too long for insertion, has enumerated several valuable objects of commerce, which the Cape might supply. From a careful examination of the whole subject, we are inclined to think, that there is no foreign settlement of more splendid promise.

From the Cape, M. Stavorinus sailed to Java, the northern part of which he coasted in his voyage to Macasser, in the island of Celebes, whence he proceeded to Amboyna. In the description of the coast of Java, and of the various settlements which passed within his view, there is nothing very entertaining, though it is of importance to preserve an account of what those settlements once were. The Dutch power and trade in India are nearly at an end,—and deservedly so, if the following supposition is well founded.

\* Much stress is laid, among the company's servants, upon the great danger of the navigation to the eastward of Batavia, which may possibly be encouraged underhand, for political reasons, by persons in power; but I did not, in fact, find it so bad, at least as far as Celebes, or Macasser, as is pretended. It would be well if the charts of these parts, which the company give to their vessels, were correct; it is this that makes the navigation so dangerous. None of the islands which I met with, except the group called the Hen and Chickens, are laid down in their true latitudes, as may be proved by my log-book, and those of other ships. This inaccuracy not only renders these charts useless, but likewise extremely dangerous; for instead of being, as they ought, the surest guide and dependence of the navigator, they mislead him, and become his bane. *It is not impossible, but this may be purposely left so, and that it is an adopted opinion, that it is better to expose a few ships to the danger of shipwreck, than to correct errors, which might operate to render the navigation towards the Spice Islands difficult and hazardous for other nations; for it cannot be pretended, that this notorious faultiness is unknown to the company, since the commander of every vessel, on his*

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\* De Vos, together with other farmers whom I conversed with on the subject, told me the same thing; also, that every cartload is reckoned at thirteen hundred pounds weight.



*return to Batavia, must deliver a journal of his voyage to a master-mapmaker, or hydrographer, specially appointed for that purpose; and no one, who, in any degree, deserves the name of seaman, can pass over such gross mistakes, without noting them down in his logbook: for my own part, at least, I have seen, and had in my possession, for a long time, several logbooks, in which the same errors, which I have just noticed, have been equally mentioned.* Vol. ii. p. 168.

As the settlement of Macassar, and the neighbouring parts of Celebes, are little known, this portion of the second volume is very interesting. The Bouginese, a race of the same island, are now more powerful than the Macassers. The men are strong, active, and brave, but treacherous and cruel; the women are the handsomest of the eastern tribes, but libidinous, jealous, and vindictive, in a high degree.

The ancient legendary history of Celebes is trifling and absurd: the more modern part consists of the usual details of wars and treachery. The Dutch East-India company artfully encouraged the national or family jealousies, and governed by dividing the different powers. The descriptions of the various parts of the island are probably correct. The Dutch settlement on this spot is declining.

In his way to Amboyna, M. Stavorinus passed to the south of Celebes, and to the south of Bonton, whose chief or king had an annual stipend from the company to assist in the extirpation of the clove-trees from that island, for the benefit of the trade of Amboyna. The province of Amboyna, infamously known in history for the cruelties inflicted on some English traders by the jealousy of the Dutch, consists of various islands, of which Amboyna contains the principal settlement.

M. Stavorinus describes the climate and situation of the town. As it is placed in the torrid zone, its heat is considerable; but the high hills, intercepting the rays of the sun, sometimes occasion it to be comparatively cold. The rivers, in the good monsoon, are dry; in the bad, they are rapid torrents; and the monsoons are contrary to those in the neighbourhood of Java. The salutary plants and useful woods of Amboyna are numerous; and the account is the more interesting, as it is illustrated by copious extracts from a curious Dutch work, by Valentyn, which has never appeared in English. The clove-trees are limited in their spots, and in their number. The nutmeg-trees have been eradicated from this island, and confined to other spots. To add to the returns, pepper and indigo were allowed to be cultivated; but these attempts have not succeeded. The plantation of the sugar-cane has not been attempted. The sago-palm, and the method of preparing the sago, are particularly described. Another palm, similar to that which produces the toddy, is the sagwine, the juice of

which ferments, and may, by the addition of some bitters, be easily preserved. Many animals of these islands and coasts are also mentioned; and extracts from the inquisitive but too credulous Valentyn are introduced.

The Alforese are the aborigines of Amboyna; and those who would derive the druids from the east, will find some resemblance to their ceremonies in the practices of these savages. They are, in general, fairer and more sinewy, as well as more active, than the other Amboynese.

“ Most of the Alforese inhabit the wild mountains and interior parts of Ceram. They are large, strong, and savage people, in general taller than the inhabitants of the sea-shores; they go mostly naked, both men and women, and only wear a thick bandage round their waist, which is called chiaaca, and is made of the milky bark of a tree, called by them sacka (being the *sicamorus alba*). They tie their hair upon the head over a cocoa-nut shell, and stick a comb in it; round the neck they wear a string of beads.

“ Their arms are, a sword made of bamboo, together with a bow and arrows.

“ They are sharp-sighted, and so nimble in running, that they can run down and kill a wild hog, at its utmost speed.

“ An ancient, but most detestable and criminal custom prevails among them, agreeable to which, no one is allowed to take a wife, before he can shew a head of an enemy which he has cut off: in order to obtain this qualification for matrimony, six, eight, or ten of them go together to a strange part, where they stay till they have an opportunity of surprising some one, which they do with great dexterity, springing upon the unwary passenger like tigers: they generally cover themselves with branches of trees and bushes, so that they are rather taken for brakes and thickets than for men; in this posture they lie in wait for their prey, and take the first opportunity that presents itself of darting their toran or sagoe (a sort of missile lance) into the back of a passenger, or spring upon him at once, and cut off his head, with which they instantly decamp, and fly with speed from the scene of their wanton barbarity.

“ If they want to build a new house, or a new baleeuw, which is a kind of council-hall, they must equally first go and fetch some human heads. They are not to be broken of this horrid custom; and it is the only objection they make to embracing the Christian religion, that they must then abandon it; for no one attains a higher degree of fame and respect, than he who has brought in the most heads; and in proof of his prowess, he wears as many little white shells round his neck and arms, as he has murdered men.

“ The heads thus brought in are shewn upon a stone in the village, consecrated to that purpose, and are afterwards heaped together in dark groves, in the recesses of the mountains, where they practise their diabolical rites, for they do not perform the demono-



latry they are addicted to, in any temples; but here and there in solitary places, and in dreary woods, where the devil answers their interrogatories, and often carries away some of them, especially children, for three or four months, after which time he brings them back again, after having presented them with painted canes, to which several little strings of Chinese copper-money are attached.

"They subsist upon the wild animals which they catch in the woods; nor do they even disdain snakes.

"Their women are of a tolerably fair complexion, well proportioned, and altogether by no means disagreeable.

"Among these Alforese, there is another kind of savage people, who do not dwell in any houses or huts, but upon high warinje, and other trees, which spread their branches wide round: they lead and intertwine the branches so closely together, that they form an easy resting-place; and each tree is the habitation of a whole family: they adopt this mode, because they dare not trust even those of their own nation, as they surprize each other during the night, and kill whoever they take hold of." Vol. ii. P. 357.

The Amboynese in general are indolent, lascivious, and treacherous. They were originally idolatrous pagans, were afterwards Mohammedans, and at length became Christians. The Chinese in Amboyna are not numerous: they continue a distinct tribe, and intermarry with each other. The ceremonies of their marriages are whimsical and curious.

The government, the trade, and the manners of the Europeans in Amboyna, are considered by our traveller. The fortifications of the town, with their merits and defects, are no longer objects of inquiry, since no power can now contest the possession with us. The spice trade is a subject which might require much reflection. Our author gives the real state of this trade, in many respects different from the representations of the governor Mossel, whose memorial was followed by the abbé Raynal. It is indeed an account of what it ought to be under proper regulations, and under the management of governors of integrity; not what it was under the corrupt administration which Stavorinus witnessed. What the spice-trade will be in our hands we can scarcely yet say, as, under all the difficulties of a new conquest, and of precarious conveyance, it has not yet found its level. The east has, however, little to fear from the rivalry of our West-Indian islands for many years. In the latter, the proper soil for nutmegs has probably not been discovered, or the trees have not attained a vigorous maturity; for their produce is of a very inferior quality.

*(To be continued.)*

*The History and Antiquities of Scarborough and the Vicinity: with Views and Plans. By Thomas Hinderwell. 4to. 12s. Boards. Richardson. 1798.*

TOPOGRAPHICAL works, having seldom any claim to elegance of composition, can only interest the general reader by some uncommon facts or curious descriptions. In our accounts of such productions, therefore, we can only select a few of the most interesting passages, point out mistakes, and give a brief and impartial character of the whole compilation.

The modest author of the present work would have been entitled to more praise, if he had avoided the prolixity which encumbers the two first sections. Scarborough has so little connection with the general history of England, and is of such recent fame, that such an heterogeneous mixture is very injudicious. It is as absurd as if the biographer of a modern Englishman should begin with the origin of the Angli, and include the history of the nation in the life of an individual. This fault we are the more inclined to reprobate, as it is the very *original sin* of topography.

It is unnecessary to dwell on the plan and progress of topographical books, as they are almost uniform in these respects. In treating of the trade of Scarborough, Mr. Hinderwell makes the following observations.

‘ The free mart granted by Henry III. was also an important privilege, and anciently attracted a great concourse of strangers. The favourable situation of the town, contiguous to the German ocean, invited the Flemish merchants to resort to Scarborough at the time of the mart. Booths and tents, for the accommodation of the merchants, were pitched in Merchants’ Row, between Palace-Hill and the south east wall of the town. Various sorts of merchandize, viz. woollen cloths, manufactured in Flanders; German and other foreign wares were brought to the mart, and exposed to sale in great quantities. Minstrels, jugglers, and all the ancient scenes of merriment abounded. The annual return of the day was celebrated as a jubilee by the inhabitants, and the following ceremony was performed on the opening of the mart.

‘ On the morning of the Assumption, (12th August) the town’s officers preceded by a band of music, and attended with crowds of people, made a grand procession on horseback. The heads of the horses were adorned with flowers, and the hats of the riders ornamented in the same fanciful manner. The cavalcade thus decorated, paraded the streets, halting at particular stations, where the common cryer made proclamation of the mart, and welcomed the strangers to the town, on paying their tolls and customs. Such was the ancient ceremony of this day, corruptly called jabler’s day, the inhabitants being formerly summoned at this time to pay their



gablage, the tax imposed by Henry II. upon the houses of the town, as recited in the charters.' p. 141.

Our author's talents for description may be estimated by his account of the rocks at Flamborough-Head.

' The cliffs at Flamborough are of amazing grandeur and a tremendous height, from one hundred to a hundred and fifty yards perpendicular. They are composed of a mouldering limestone rock, of a snowy whiteness, covered and adorned with an astonishing number of birds, remarkable for the variety and brilliancy of their plumage. From the latter end of April to the beginning of August, myriads resort thither, to build their penfile nests, and trust their eggs and tender offspring to the exposed and dangerous security of broken rocks and projecting ledges. Various species of gulls;—the awk, the petrel, the grebe, and many other aquatic birds migrate from the regions in which they have passed the autumn and the winter, to seek a convenient situation in this promontory for breeding. By the nature of their constitutions fitted for the coldest climates, they choose the north side, as the reflection of the sun's rays from the white cliffs on the south, would occasion a heat too intense for them to sustain. Screened from his intrusive rays, with their favourite element beneath them, they breed in peaceful retreat. unless disturbed by the curiosity of man, or by that wanton thirst for blood, which prompts him to seek and destroy them, for the pleasure of destruction. At the breeding season, these enormous masses of rock seem altogether animated, and present an interesting scene of bustle and agitation. Some are engaged in brooding over their eggs with the most sedulous attention, or in the tender care of feeding their clamorous offspring. Others are sporting on the wing, hovering like clouds in the air, and wheeling in rapid circles. Detached groups are seen floating on the sea, gently gliding along its surface, or diving with celerity in search of food.

' Though these immense numbers of fowl, are chiefly of the aquatic kind, yet birds of different species, are found among them. The daw, the rook, the rock-pigeon, and sometimes the solitary raven, make no scruple to fix, for a while, their habitations in this heterogeneous assemblage, and peacefully breed by the side of neighbours, so widely different in nature.

' It is a high gratification to those who delight in the wild, the grand, and the sublime, to view from the sea, in calm weather, this immense region of birds, and the diversified scenes of the stupendous promontory. At the report of a gun, the feathered inhabitants are instantly in motion. The eye is almost dazzled with the waving of innumerable wings brightened by the rays of the sun, and the ear stunned with the clamour of a thousand discordant notes. The strange dissonance of tone resounding in the air from such a vast collection, accompanied by the solemn roar of the waves dashing against the rocks and reverberated by the caverns, form a concert

altogether rude and extraordinary, which affects the mind with unusual sensations.

‘ But this assemblage of birds is not the only curiosity to be found here.

‘ At the foot of the cliffs, are some extensive caverns, formed either by the restless turbulence of the ocean, gradually and imperceptibly excavating the solid rock, or by some unknown cause of distant origin.

‘ There are three, which exceed the others in extent and curiosity.

‘ 1. The principal is Robin Lyth's Hole, thus called, according to the opinion of some, from a person of that name, who was driven by the fury of a tempest into this cave, and having strength to ascend one of the projecting ledges, continued there until the tide receded, and was thus providentially saved. Others say, that it was the secret residence of a noted smuggler or pirate of the same name, who concealed his prizes here, and issued from this retreat at seasonable opportunities.

‘ 2. The Dove Cote, so called, from its being the common breeding place of rock pigeons.

‘ 3. The Kirk Hole, said to extend from the north shore, directly under the church, and hence its derivation; but whether it has ever been explored thus far, or this is only an imaginary idea, cannot confidently be asserted.

‘ Robin Lyth's Hole surpasses the rest in extent of dimensions. It has two openings, one communicating with the land, the other with the sea. The former is low and narrow, giving solemn admission into the cavern, which, at the first entrance, is surrounded with a tenebrious gloom; but the darkness gradually dispersing, the magnificence becomes unfolded, and excites the admiration of the exploring stranger. The floor is a solid rock, formed into broad steps of an easy descent, and the stones, at the sides, are curiously variegated. The roof is finely arched, and nearly fifty feet high at the centre. The many projecting ledges and fragments of suspended rocks, joined to the great elevation, give it an awful, and, at the same time, a majestic appearance; and when looking upwards to survey the lofty arch, and reflect upon the superincumbent mass sustained by it, there is a difficulty in suppressing those ideas of danger which intrude upon such an occasion.

‘ On approaching the eastern extremity, a noble vista is formed by its opening to the sea, which appears in the highest grandeur on emerging from the gloom of the cavern. A solemn effect is also produced in viewing this entrance of the excavation; the steps being, in appearance, like the ascent to an altar.

‘ There are also many huge masses of white, insulated rocks, of a pyramidal form, disjoined from the cliffs, either by the action of the sea, or some violent concussion, which raise their broken and irregular heads to a considerable elevation. These make a grotesque



appearance, and have stood the shock of many tempestuous winds and the fury of the raging ocean.' p. 250.

We meet with a minute description of Castle Howard, the seat of the earl of Carlisle, and a catalogue of the numerous statues, paintings, &c.

' Castle Howard, the magnificent seat of the earl of Carlisle, six miles to the west of Malton, stands upon a beautiful eminence in view of the York road, and is esteemed one of the noblest mansions in this county.

' It was built from a design of sir John Vanbrugh, in the same stile as Blenheim house, in Oxfordshire, by the right honourable Charles Howard, earl of Carlisle, on the site of the old castle of Hinderkelf, which was burnt down.—Castle Howard has a longer line of front than Blenheim house, the former measuring 660 feet, and the latter 320 only. The exterior of castle Howard, though altogether magnificent, is deemed by architectural criticism, to be somewhat wanting in the qualities of lightness and elegance. The state apartments are particularly distinguished for grandeur of appearance, but the ceilings, as well as those of the other rooms in general, are remarked to exceed the usual proportion in height.—The large, elegant, and princely collection of marbles, urns, statues, busts, and paintings, with which this mansion is enriched, affords a high gratification to the admirers of the fine arts, whilst the liberality of the noble proprietor entitles him to the praise and obligations of the public, for allowing them to participate of the pleasures arising from such a repository of taste and refinement.' p. 329.

We shall close our extracts with the following anecdote of a well-known character, which might serve as a note to the lines of Pope,

' In the worst inn's worst room, &c.  
Great Villiers lies, &c.'

' Helmsley (including Duncombe park) and Kirby-Moor-side six miles distant, were part of the extensive possessions of Villiers, duke of Buckingham, who was stabbed by Felton. The succeeding duke, by an unbounded extravagance and dissipation, wasted the immense inheritance of his family, and died in extreme want and misery, April 15th, 1687, at an alehouse in Kirby-Moor-side. The page of an old tattered register book belonging to the parish, records his burial; but in what part of the sacred ground his remains were deposited, is not known! The house, in which he died, is situated in the market-place at Kirby-Moor-side, and occupied by Mr. Atkinson, a respectable shopkeeper. It has undergone some alterations and repairs; but the room in which the duke is said to have died, is still shewn to the curious.

' The following is a literal extract from the register :

"Burials: 1687. April 17th. Gorges vilau lord dooke of bookingham."

'The copy of a letter from the earl of Arran, afterwards duke of Hamilton, to a friend, appeared in the Whitehall paper in 1784, saying "that the earl passing through Kirby-Moorfide, attended (accidentally) the duke's last moments;—that he died April 15th, 1687, and having no person to direct his funeral, and the earl being obliged to pursue his journey, he engaged ——— Gibson, esq. (a gentleman of fortune at Welburne near Kirkby-Moorfide) to see him decently interred." P. 345.

Is not this earl of Arran the person mentioned in the *Memoires de Grammont*? if so, he was earl of Arran of the kingdom of Ireland.

We will now offer a few remarks on passages that appear to us to be erroneous.

The inscription, in p. 20, is evidently misinterpreted, by a person unversed in such matters. It was found on the sea-coast, about eight miles N. W. of Scarborough. We wish that the stone may be examined by some judge: for we doubt the delineations of many of the letters. They *seem* to present the following riddle:

IVSTINIANVS P P.  
VINDICANVS  
MASBIERIVP R  
M CASTRVM E F C T  
A . . C . . . . .

We suppose, that, upon accurate inspection, the second P, in the first line, will be found to be R, and thus *Prætor* or *Præfectus* will be implied; but to argue from this unintelligible inscription that Britain was still subject to the Romans, in the time of Justinian the emperor, would be too rash. The rest of the interpretation is equally ridiculous, and shows a complete ignorance of the usual abbreviations. As the inscription is curious, and of an uncommon nature, a fac-simile ought to be sent to the British museum, to be examined by real judges.

In his remarks on the plague and fire of London, Mr. Hinderwell speaks of the profaneness of the times, and the *Book of Sports*. This is really puerile, that book having been published by James I. of pious memory; and, by our author's reasoning, every catholic capital would have the curses of constant fire and pestilence.

*Lectissimus* (p. 286) is not 'very learned,' but *excellent*. What chronicles inform us (p. 310) that Perdurus, a British king, built Pickering? they must be strange apocryphal chronicles!

These blemishes, however, are pardonable in a work of this extent, and from an inexperienced hand. The publication, on



the whole, is very decent, and does credit to the author. The views are interesting, and are neatly engraven.

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*A Journal of Natural Philosophy, Chemistry, and the Arts: illustrated with Engravings. By William Nicholson. Vol. I. and II. 4to. 2l. 14. 6d. Boards. Robinsons. 1797-9.*

AS two volumes of this excellent Journal are now completed, we can with more confidence give an opinion of the plan and the execution. The great object of the author's imitation seems to have been the *Journal de Physique*, begun by M. Rozier, and now conducted with considerable ability by M. de la Metherie. In this work philosophers have long been accustomed to contemplate the progress of their respective sciences, and to catch the first imperfect hints of improvement, till they expand in a system, or, connected with correlative observations, contribute to elucidate different branches of knowledge. Such a work was long wanted in this kingdom; for, by means of the French Journal, we often received the first information of discoveries that were made even in our own country. This want is now supplied; and, as we have carefully watched the author's progress, we can say that it is completely supplied.

In the preface to the first volume, it is remarked, that many advantages are likely to result, particularly with regard to accuracy and fidelity, from the conductor being known by name, and responsible for the contents. This may in part be admitted; but it is of more consequence that the author should possess judgment and knowledge of the subject, and consequently a capacity of discriminating what is judicious and promising, from what is absurd and trifling. In these respects, Mr. Nicholson has succeeded better than his brethren; for, even in the *Journal de Physique*, private friendship, partiality or influence, occasionally introduce trifling articles. While, however, we are on this subject of comparison, we may observe that our editor follows M. de la Metherie too closely in his plan, in one respect. In the *Journal de Physique*, the analyses, under the title of *Extraits*, are clear, faithful, and judicious; but the characters of works under the appellation of *Nouvelles Littéraires* are trifling, indiscriminate, and often erroneous. In a similar way Mr. Nicholson's accounts of books at the end are too general and indiscriminate.

With regard to Mr. Nicholson's plan, it is said, that

\* The leading character on which the selection of objects will be grounded is utility; and next to this, novelty and originality. The author's researches and collections, and those of his friends, will af-

ford a considerable portion of new and curious matter, sufficient to render the work interesting, even to that extreme few who are so fortunate as to have access to all the expanded sources of philosophical intelligence. But in the department of perfectly original matter, much of prudence is required to be exercised, in order that the claim of novelty may not operate to the exclusion of much more valuable and important subjects. It is certain that, if every article in a journal of science were to be professedly original, it would be a work of comparatively much less value to philosophers and the public. Such a plan would in a great measure defeat the attempt to convey the best discoveries of our cotemporaries in the most authentic manner, namely, in their own words. And when we reflect on the very limited circulation of academical transactions, from their price, their number, their extent, distance of publication, difference of language, labour of perusal, and the efforts of mental abridgment, it is also certain that, from one or other of these causes, even the best memoirs they contain must continue unknown to a very large class of men of science. Under the impression of these truths, while no exertions will be spared to obtain immediate original information, concerning any object presented to the world in this collection, the aim at originality must nevertheless be subordinate to the less easy but more essential requisites of public utility and interesting research. Whenever, in the progress of investigation, discoveries thus buried from the knowledge of the world, shall present themselves, the rational plan of a public journal will require them to be brought forward, though years may have elapsed since their first publication. It would be easy to exhibit a numerous catalogue of errors retained in the works of authors of the first eminence, from the want of such general communication.' P. iii.

In these remarks we fully acquiesce; and, in general, we think that Mr. Nicholson has faithfully adhered to his plan.

In the first number is the description of an instrument calculated to render weak charges of electricity perceptible, without a chance of error. It is only a claim to the invention of an instrument for this purpose, prior to, and different from, that of Mr. Cavallo.

The paper relative to the art of printing books and piece goods by the action of cylinders, is an important communication, as it points out the various difficulties in the process, and shows the source of numerous failures. Such an essay is inferior in value only to the developement of a successful plan.

Mr. Desmond's specification of his new method of tanning is curious. We may observe in this place that the astringent principle, dissolved in water, completely precipitates the animal gluten from its menstrua, and from its union with the skin. The description of Mr. Bramah's press, operating by what is



called the hydrostatic paradox, viz. the height of a column of water, deserves attention; and the memoirs on the olefant gas (containing hydrogen and carbone) may be useful.

The second memoir, in the second number, on the methods of obviating the effects of heat and cold in time-pieces, contains an instructive detail of the different attempts for that purpose.—The succeeding memoir on candles, and the plan for rendering tallow a substitute for wax, may afford useful hints to the practical chemist, who may wish to accomplish this desideratum. The description of Van Marum's electrical machine, and the comparison between the machines that have a cylinder or a plate of glass, may be read with advantage.

The fourth and fifth numbers are interesting; but the memoirs are chiefly extracted from foreign journals. We may observe, that the explanation of the new system of measures, established in France, occurs in the latter of these numbers.

In the sixth number, are Dr. Pearson's valuable observations on the gas produced by the decomposition of water, in consequence of the passage of the electric fire; some useful remarks on the analysis of steel, by M. Vauquelin; and an interesting description, by the editor, of the changes of colour, and direction of the clouds, in a thunder-storm which occurred on the 30th of July, 1797. Mr. Nicholson has also suggested some improvements upon Mr. Bennet's electrometer of gold leaf, and has inserted M. Seguin's improved process of tanning, the foundation, it is said, of Mr. Desmond's new process.

In the seventh number, count Rumford's essay on the propagation of heat, M. Vauquelin's memoir on alum, and the table, by the editor, for reducing the unities of metre, litre, and gramme, into English inches, gallons, and grains, are interesting.

The ninth number is very valuable, as it contains Mr. Cavallo's remarks on doublers of electricity, M. Chauffier's observations and improvements on hat-making, and M. Perrole's memoir on the propagation of sound, with an experimental inquiry into the cause of the resonance of musical instruments. The editor has also inserted a curious history of steam engines, with remarks on the mechanism by which the mariner's compass is suspended, and on the maintaining power of clocks and watches.

In the next number we find a paper on steel, by Mr. Nicholson, and some observations on the irritation of the pollen of plants, occasioned by dropping spirit of wine on them, when the grains of the farina may be seen to burst, and discharge some smaller bodies. We also observe the mention of a certain method of closing wide-mouthed phials, by pouring on their fluid contents some melted sperma-ceti, to which, during

melting, a portion of elastic gum has been added. We apprehend, that grinding down the mouth of a phial, and applying to it a circular piece of glass also ground, will succeed, if a drop of thin glue be put on the edge of the mouth, which will, when the glass covering is applied, run round the whole circumference.

The eleventh and twelfth numbers, with the supplement, offer no original remarks. The essays from foreign and English transactions are collected with the editor's usual care and discrimination.

In this cursory view of the more interesting contents of the first volume of Mr. Nicholson's Journal, we have omitted in their respective places the mathematical questions, and many of the notices. The questions are judiciously chosen, and often have reference to the mixed mathematics; but, with all our partiality to mathematical inquiries, we do not wholly approve of them as a part of our author's plan, since they seem to degrade the Journal to the rank of those minor publications, where the mathematical student draws his virgin quill in demonstrations and solutions. This part of the plan gradually pined; and, even before the conclusion of the first volume, sunk, probably to rise no more.

We will now mention the subjects of some of the notices given in the first volume. In the third number we find a method of preventing the developement of heat in grinding, which is highly injurious to the temper of the instrument, and an account of a German grinding-stone that does not grow hot in working;—some account of the thickness of the leaves of gold, silver, and other metals;—a method of making the spherical globules for microscopes;—and some remarks on the plumb line. In other numbers are a proposal for improving telescopes by a changeable aperture, remarks on optical glass and its imperfections, an inquiry into the best methods of precipitating magnesia in a light impalpable state, observations on elastic strings for musical instruments, on the union of platina and silver, the various methods of tempering steel, &c. The remarks on the precipitation of magnesia we will select.

“It had long since occurred to the writer of this, that the effects which are attributed, by all who treat on the subject, to a very small quantity of other earths in the alkali which is used in the precipitation, were somewhat disproportionate to the assigned cause, and that a part of them were probably rather owing to a deficiency of carbonic acid. An accidental piece of information which he received lately from a practical man, that magnesia was always to be obtained “beautifully light” by the addition of a small proportion of sal sodæ to the vegetable alkali employed, and a very loose experiment which he has since made with a view to this object, ap-



pear to corroborate such an idea. The magnesia contained in four ounces of Epsom-salt was precipitated with a filtered solution of common pearl-ash, washed, dried, and a portion of it then re-dissolved by vitriolic acid, and again precipitated with the same alkali, with the addition of one-fourth of carbonate of soda. The powder was certainly more light and impalpable after the second precipitation. An addition of carbonic acid to the alkaline solution employed, will probably operate in two ways: it will not only render the magnesia lighter, but in some degree actually purer, by precipitating the aluminous and siliceous earths before held in solution by the pot-ash in a more caustic state. In this respect, and in this only, perhaps, if a sufficiently small quantity of water be used, the aqua kali of the present Pharmacopœia is inferior to the oil of tartar per deliquium of the old ones. There is possibly a limit to the proportion of this ingredient, which can be admitted into the process with a due regard to economy; perfectly neutralised carbonate of magnesia being by no means insoluble. If an alkali, in an highly effervescent state, be added to a weak solution of any magnesian salt, it is well known that no precipitation whatever will take place. What remained in the supernatant liquor might, however, if thought of sufficient value, be afterwards precipitated with a caustic alkali, and reserved for calcination; or indeed would of itself subside during the subsequent evaporation for obtaining the vitriolated tartar. The best process in all respects may be easily ascertained by experiment, and the matter appears to deserve it.' P. 264.

The first article in the second volume is of considerable importance, as it relates to the preparation of cinnabar, the process of which was concealed by the Hollanders. It is in this memoir fully explained by count de Mouffin Pouschkin, with full æconomical instructions to the artists. The cause of the luminous appearance of phosphorus, in azotic gas, is investigated; and its supposed conversion into the acid, a circumstance which threatened the overthrow of the new system, is amply explained on its principles. Sir George Mackenzie's new construction of the air-pump, Mr. Sadler's apparatus for disengaging oxygen gas, and other useful particulars, render this part of the volume very interesting.

The art of multiplying copies from engraven plates and stamps in relief, by professor Wilson, is not easily understood. It is, however, of importance to reflect, that impressions of plates on copper and on wood may be taken on glass, and multiplied, without injuring the original, to any extent. The instructions of Mongé and Berthollet, for the manufacture of steel, are very useful. The extracts from the philosophical MSS. of Leonardo da Vinci are of an original nature, and interesting, if not, in the present improved state of science, instructive. The utility of a new kind of wood for dyeing,

named paraguatan, from Guiana, is explained: its colour will not resist light, but is much more durable than that of many kinds of wood now in use.

Mr. Pearson, of Lincoln, describes a new machine which he calls a satellitian, for illustrating the phenomena of Jupiter and his satellites. An account is given of the new acid which exists in the red lead of Siberia, called, from its imparting colour, *chrome*.

An essay, by M. Guyton, is inserted, on the methods of saving heat and fuel in chemical experiments; and some curious original experiments for determining, unequivocally, the power of electrical machines by the explosion of very thin flattened wires, follow. The description of a very simple apparatus for producing water by the combustion of hydrogen gas, by Mr. Cuthbertson, and that of Mr. Sadler's new steam engine, add greatly to the value of the volume: indeed the clear and scientific accounts of various philosophical instruments and machines, illustrated by accurate engravings, will stamp a certain and permanent value on this Journal.

An essay, by Mr. Nicholson, on coinage in general, and on the most advantageous figure of coins, is, on the whole, scientific and satisfactory. The easy method of cleaning and bleaching prints will be highly serviceable to collectors. A singular fact is communicated of the impregnation of a zebra by an ass. She would not admit a horse, or an ass, but by compulsion; and then she did not conceive. The ruse de guerre, by which success was at last obtained, was to paint the ass so as to make it resemble a zebra. The female was sensible of the deceit, and was shy; but at last had a young one, resembling the male parent in form, and the female in colour.

Sir James Hall contends, that the appearance of glass or of stone, after cooling, depends on the degree of heat, and the rapid or slow refrigeration, and that glass, again fused in a low heat, and cooling slowly, becomes a substance resembling stone. Some experiments by Dr. Kennedy relate to the discovery of fixed alkalis in different lavas: this circumstance we can easily understand; and it will perhaps lead to conclusions different from those which he is inclined to deduce. Mr. Nicholson's essay on the progress of mechanical discovery, exemplified in an account of a machine for cutting files, is curious and instructive. His experiments and remarks also on certain ranges of colours, produced by the relative position of plain glasses, with respect to each other, deserve more attention than we can in this place bestow. The Dutch process for making tournesol, and the account of the climate and country of the north-western lakes of America, from a publication of that continent, little known in England, are interesting additions.



An excellent paper, containing a short account of pagigraphy, from the *Spectateur du Nord*—some miscellaneous remarks from Mr. Eton's Survey of the Turkish Empire—a description of the passage of a comet over the sun's disk, by M. Dangos—an account of a new earth found in the beryl—Mr. Prior's newly invented detached escapement for pocket watches—Mr. Cartwright's invention for rendering pistons tight—accounts of the animal acid discovered by M. Berthollet, styled the zoonic—of the tellurium, a new metal discovered by M. Klaproth—of the apparatus for saturating alkalis with carbonic acids—and historical notes respecting some new discoveries—are afterwards given.

Mr. Nicholson has supplied this volume with a description of a new instrument for drawing equidistant and other parallel lines with accuracy and expedition, intended chiefly for the use of engravers; with some minute and curious experiments on electricity; some comparative facts and observations on wind, water, steam, and animal strength; and inquiries concerning the invention and practice of hat-making.

M. Venturi's experimental researches on the principle of lateral communication of motion in fluids, applied to the explanation of various hydraulic phænomena, are continued in different numbers. Mr. Little's new air-pump, Mr. Cuthbertson's improvements in electrical batteries, and the proposal for employing glass trundles in wheel work, are the most interesting subjects of inquiry in the last numbers of the second volume.

We have thus endeavoured to trace the outline of what is new and interesting in Mr. Nicholson's two volumes already published. In the articles of scientific news, and in some of the notices, many curious circumstances, from their number and miscellaneous nature, must have been omitted. For these we must refer to the Journal; closing our present account with a general approbation of the work.

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*The Shade of Alexander Pope on the Banks of the Thames. A Satirical Poem. With Notes. Occasioned chiefly, but not wholly, by the residence of Henry Grattan, Ex-Representative in Parliament for the City of Dublin, at Twickenham, in November, 1798. By the Author of the Pursuits of Literature. 8vo. 2s. 6d. Becket. 1799.*

WHEN an author rudely takes possession of the chair of Aristarchus, and assumes a tone of literary despotism, it may fairly be expected that he should not merely stand high in  
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his own estimation, but also in that of the world. Unfortunately small ability and great insolence are sometimes united; and, for the truth of our assertion, we appeal to the author of the *Pursuits of Literature* and the *Shade of Pope*. To the former of these works we did justice in our Review. From the influence of time and calm reflection, our opinions relative to that poem seem now to be those of the generality of readers; and with pleasure we see the faces that looked with admiration on the performance exhibiting the frown of contempt. Many readers, indeed, were for a time deluded; mistaking abuse for satire, bombast for sublimity, obscurity for wisdom, and a heavy mass of Greek and Latin quotations for profound erudition. There really existed an ignorance that could applaud, and a weakness that could be pleased. The delusion, however, has subsided.

The *Shade of Alexander Pope* is on a level with the *Pursuits of Literature*. The same spirit of rancour characterises almost every page: the same turgid and obscure style, the same desultory nonsense, the same puerile conceits, the same affectation of deep erudition, prove that it is an abortion from the same parent. The author has called his poem the *Shade of Pope*: we beg leave to inform him, that it is not even the *shadow* of the shade of that admired writer. Pope gave us sense; was connected, was elegant, was interesting, was animated:—how distant the pretension of this writer to any one of those characters!

Is it not astonishing that a man should be so totally unacquainted with the nature of his own powers, as to inveigh with great virulence against the pompous inanity and affectation of the *Cruscan school*, and yet produce the following lines?

‘The storm, by awful Justice taught to roll,  
With Patrick’s lightning shoot through Grattan’s soul.’

‘Nor shall my green sepulchral laurel stand  
By Gallic mercy, and a Marian hand.’

‘While Thames with every gale, or bland or strong,  
Sigh’d through my grotto, and diffus’d my song.’

‘There Porson, who the tragick light relumes,  
And Bentley’s heat with Bentley’s port assumes.’

‘Pitt once again revolves the Stagirite,  
And bends o’er Plato by Serranian light.’

‘In sounds of awful comfort Nelson spoke,  
And the palm wav’d obeisance to the oak.’



' The Hellespont expands in timely pride;  
Fleets not her own adown the current glide;—'

*cum multis aliis.*

What commentary can make sense of the lines that follow? They form the exordium of the poem, where writers in general are inclined to exhibit some portion of their greatest energy.

' What accents, murmur'd o'er this hallow'd tomb,  
Break my repose, deep-sounding through the gloom?  
Would mortal strains immortal spirits reach,  
Or earthly wisdom truth celestial teach?  
Ah! 'tis no holy calm that breathes around:  
Some warning voice invites to yonder ground,  
Where once with impulse bold, and manly fire,  
I rous'd to notes of war my patriot lyre;  
While Thames with every gale, or bland or strong,  
Sigh'd through my grotto, and diffus'd my song.

' Whence bursts that voice indignant on my ear?  
To Britain ever faithful, ever dear,  
E'en now my long-lov'd, grateful country's cause,  
Her fam'd pre-eminence, her state, her laws.' P. 19.

What will the reader think of the strange allusion to the cow-pox?

' See Jenner there, the laurel on his brow,  
Leads up Sabrina's commutation-cow!  
Pasiphaë smiles at syphilitick stains;  
But Home sheds brazen tears, and Earle complains.' P. 42.

Yawning reader, accept another specimen of weak pomposity.

' Go rather, and thy wayward measures fill,  
" Where the young wantons sport on Anna's hill;"  
Blue-bells and red-caps on each bush shall blow,  
While Erskine prattles, and while Seine shall flow.  
See there the midnight solemn tapers shine,  
(So Gilray's patriot pencil rais'd the shrine;)  
While choral dæmons, from the gulph beneath,  
Marseilles' dire notes in hoarser accents breathe,  
Tartarian anthems! mix'd with fullen moans  
Of bleeding martyrs, and rebellious groans.  
Mark well the couch, whence Charles from slumber starts  
At heads, which treason join'd, and justice parts;  
Blood-bolter'd Hamilton for vengeance calls,  
Vengeance re-echoes from the castle walls.  
Then view the scene, where Charles with senates tir'd,  
Stung by contempt, with Gallick phrenzy fir'd,  
Shunn'd by the nobles, by the commons spurn'd,  
While with infuriate thought his bosom burn'd,

In treason-taverns bold, address'd the ring,  
Bow'd to his sovereign, and forgot his king.' P. 33.

Need ~~we~~ profane our review with more quotations, to prove the pertness and impotency of the author? Our readers, we think, are already convinced of his imbecility, and will conclude with us that his poetical attempts possess more of the phrenzy of folly than of the vigour of genius.

If we could have selected any tolerable passages for the amusement of our readers, we would gladly have done it, to compensate the disgust which our quotations must have occasioned;—yes, happy should we have been to cull a few beautiful flowers in our walk through a desert of weeds and darkness.

*Practical Education*; by Maria Edgeworth, Author of *Letters for Literary Ladies*, and the *Parent's Assistant*; and by Richard Lovell Edgeworth, F. R. S. and M. R. I. A.  
4to. 1l. 10s. Boards. Johnson. 1798.

AMONG the numerous works published within these few years on the subject of education, few have given us so much pleasure and satisfaction as the present performance. Our attention is not here called to any impracticable theories or delusive speculations: the writers have remarked the effects of various objects on young minds, and have presented them to the public in an easy and familiar manner. Let not the size of the volume check the perusal of it. The work is not a tedious uninteresting detail of precepts; for the little anecdotes interspersed of the actions and thoughts of children, enliven the attention, and suggest a variety of hints which may be useful both in the school and in the nursery. Experience is the basis of the system; and it is to be wished that writers in general would mix in a similar manner with their theories a due proportion of experimental knowledge.

A great object in this work is to overthrow the system of terror, which too generally prevails in seminaries of education. To teach the young idea how to shoot is a task which requires the exercise of patience; and the gentle mode here recommended may probably be successful. If the managers of old schools cannot easily be brought to a change of system, it would be expedient to begin a new one upon our author's scheme, and to adapt the number of scholars and masters so to each other, and to the places assigned for instruction and amusement, that its effects might be seen upon a scale sufficiently extensive to promote a more general adoption of it.

We observe with pleasure, that play, toys, and amusements,



occupy a considerable portion of the writers' care. The chapter on toys we recommend to every fond parent, and to those relatives and friends who are so often perplexed in their endeavours to find a present which may really gratify the child whom they wish to please.

"I liked the cart best," says the boy, "but mamma and every body said that the coach was the prettiest; so I chose the coach."— Shall we wonder if the same principle afterwards govern him in the choice of "the toys of age." P. 3.

This desire of teaching children how to be pleased is in other points properly exposed; and the following instance will, we hope, be the means of preserving some children from the torture which, under the name of amusement, they are frequently compelled to undergo.

'Without making it a matter of favour, or of extraordinary consequence, parents can take their children to see public exhibitions, or to partake of any amusements which are really agreeable; they can at the same time avoid mixing fictitious with real pleasure. If, for instance, we have an opportunity of taking a boy to a good play, or a girl to a ball, let them enjoy the full pleasure of the amusement, but do not let us excite their imagination by great preparations, or by anticipating remarks: "Oh, you'll be very happy to-morrow, for you're to go to the play! You must look well to-night for you are going to the ball! Were you never at a ball? Did you never see a play before? Oh, then you'll be delighted, I'm sure!" The children often look much more sensible, and sometimes more composed, in the midst of these foolish exclamations, than their parents. "Estce que je m'amuse, maman?" said a little girl of six years old, the first time she was taken to the play-house.' P. 630.

As this work is the joint production of a male and female writer, the more profound chapters were written by the gentleman, and the others did not suffer by falling to the share of the lady. We will give a specimen of her talents from the chapter on obedience.

'Whenever we desire a child to do any thing, we should be perfectly certain, not only that it is a thing which he is capable of doing; but also, that it is something we can, in case it comes to that ultimate argument, force him to do. You cannot oblige a child to stand up, if he has a mind to sit down; or to walk, if he does not choose to exert his muscles for that purpose: but you can absolutely prevent him from touching whatever you desire him not to meddle with, by your superior strength. It is best then to begin with prohibitions, with such prohibitions as you can, and will steadily persevere to enforce: if you are not exact in requiring obedience,

you will never obtain it either by persuasion or authority. As it will require a considerable portion of time and unremitting attention, to enforce the punctual observance of a variety of prohibitions, it will, for your own sake, be most prudent to issue as few edicts as possible, and to be sparing in the use of the imperative mood. It will, if you calculate the trouble you must take day after day to watch your pupil, cost you less to begin by arranging every circumstance in your power, so as to prevent the necessity of trusting to laws what ought to be guarded against by precaution. Do you, for instance, wish to prevent your son from breaking a beautiful china jar in your drawing room; instead of forbidding him to touch it, put it out of his reach. Would you prevent your son from talking to the servants, let your house, in the first place, be so arranged, that he shall never be obliged to pass through any rooms where he is likely to meet with servants; let all his wants be gratified without their interference; let him be able to get at his hat without asking the footman to reach it for him, from its inaccessible height. The simple expedient of hanging the hat in a place where the boy can reach it, will save you the trouble of continually repeating, "Don't ask William, child, to reach your hat; can't you come and ask me?" Yes, the boy can come and ask you; but if you are busy, you will not like to go in quest of the hat; your reluctance will possibly appear in your countenance, and the child, who understands the language of looks better than that of words, will clearly comprehend that you are displeased with him at the very instant that he is fulfilling the letter of the law.

'A lady, who was fond of having her house well arranged, discovered, to the amazement of her acquaintance, the art of making all her servants keep every thing in its place. Even in the kitchen, from the most minute article to the most unwieldy, every thing was invariably to be found in its allotted station; the servants were thought miracles of obedience; but, in fact, they obeyed because it was the easiest thing they could possibly do. Order was made more convenient to them than disorder, and, with their utmost ingenuity to save themselves trouble, they could not invent places for every thing more appropriate than those which had been assigned by their mistress's legislative œconomy. In the same manner we may secure the orderly obedience of children without exhausting their patience or our own.' P. 175.

We cannot too strongly recommend her enforcement of the necessity of preserving in children the love of truth; and her mode of exemplifying the effects of a continued habit of violating it among her own countrymen will not only amuse and instruct our readers, but is also a fair specimen of the manner in which very important information is conveyed.

'When children have formed habits of speaking truth, and when we see that these habits are grown quite easy to them, we



may venture to question them about their thoughts and feelings; this must, however, be done with great caution, but without the appearance of anxiety or suspicion. Children are alarmed if they see that you are very anxious and impatient for their answer, they think that they hazard much by their reply; they hesitate, and look eagerly in your face, to discover by your countenance what they ought to think and feel, and what sort of answer you expect. All who are governed by any species of fear are disposed to equivocation. Amongst the lower class of Irish labourers, and under-tenants, a class of people who are much oppressed, you can scarcely meet with any man who will give you a direct answer to the most indifferent question; their whole ingenuity, and they have a great deal of ingenuity, is upon the *qui vive* with you the instant you begin to speak; they either pretend not to hear, that they may gain time to think, whilst you repeat your question, or they reply to you with a fresh question, to draw out your remote meaning; for they, judging by their own habits, always think you have a remote meaning, and they never can believe that your words have no intention to ensnare: simplicity puzzles them more than wit. For instance, if you were to ask the most direct and harmless question, as, "Did it rain yesterday?" the first answer would probably be, "Is it yesterday you mean?" "Yes." "Yesterday! No, please your honour, I was not at the bog at all yesterday. Wasn't I after setting my potatoes? Sure I did not know your honour wanted me at all yesterday. Upon my conscience there's not a man in the country, let alone all Ireland, I'd sooner serve than your honour any day in the year, and they have belied me that went behind by back to tell your honour the contrary. If your honour sent after me, sure I never got the word, I'll take my affidavit, or I'd been at the bog." "My good friend, I don't know what you mean about the bog, I only ask you whether it rained yesterday." "Please your honour, I couldn't get a car and horse any way, to draw home my little straw, or I'd have had the house thatched long ago." "Cannot you give me a plain answer to this plain question? Did it rain yesterday?" "Oh sure, I wouldn't go to tell your honour a lie about the matter. Sarrah much it rained yesterday after twelve o'clock, barring a few showers; but in the night there was a great fall of rain any how; and that was the reason prevented my going to Dublin yesterday, for fear the mistress's band-box should get wet upon my cars. But, please your honour, if your honour's displeased about it, I'll not be waiting for a loading, I'll take my car and go to Dublin to-morrow for the slates, if that be what your honour means. Oh, sure I would not tell a lie for the entire price of the slates; I know very well it didn't rain to call rain yesterday. But after twelve o'clock, I don't say I noticed it one way or other."

"In this perverse and ludicrous method of beating about the bush, the man would persist till he had fairly exhausted your pa-

tience; and all this he would do partly from cunning, and partly from that apprehension of injustice which he has been taught to feel by hard experience. The effect of the example of their parents is early and most strikingly visible in the children of this class of people in Ireland. The children, who are remarkably quick and intelligent, are universally addicted to lying: we do not here scruple or hesitate in the choice of our terms, because we are convinced that this unqualified assertion would not shock the feelings of the parties concerned; these poor children are not brought up to think falsehood a disgrace; they are praised for the ingenuity with which they escape from the cross examination of their superiors; and their capacities are admired in proportion to the acuteness, or, as their parents pronounce it, 'cuteness of their equivocating replies. Sometimes (the *garçon*) the little boy of the family is dispatched by his mother to the landlord's neighbouring bog or turf rick, to bring home, in their phraseology, in ours to steal, a few turf: if upon this expedition the little Spartan be detected, he is tolerably certain of being whipped by his mother, or some of his friends, upon his return home. "Ah, ye little brat! and what made ye tell the gentleman when he met ye, ye rogue, that ye were going to the rick? And what business had ye to go and belie me to his honour, ye unnatural piece of goods! I'll teach ye to make mischief through the country! So I will. Have ye got no better sense and manners at this time o'day, then to behave, when one trusts ye abroad, so like an innocent?" An innocent in Ireland, as formerly in England, (witness the Rape of the Lock) is synonymous with a fool. "And fools and innocents shall still believe." p. 208.

The same disregard of truth is observable among the Negroes in the West-Indies; and universally it may be observed that the love of liberty and the love of truth are inseparable: as a nation loses its liberty, the habit of dissimulation takes place. The following remarks may be equally addressed to the parent, the tutor, and the statesman:

' Oppression and terror necessarily produce meanness and deceit in all climates, and in all ages; and wherever fear is the governing motive in education, we must expect to find in children a propensity to dissimulation, if not confirmed habits of falsehood. Look at the true born Briton under the government of a tyrannical pedagogue, and listen to the language of inborn truth; in the whining tone, in the pitiful evasions, in the stubborn falsehoods which you hear from the schoolboy, can you discover any of that innate dignity of soul which is the boasted national characteristic? Look again; look at the same boy in the company of those who inspire no terror; in the company of his schoolfellows, of his friends, or his parents; would you know him to be the same being? his countenance is open, his attitude erect, his voice firm, his language free



and fluent, his thoughts are upon his lips, he speaks truth without effort, without fear. Where individuals are oppressed, or where they believe that they are oppressed, they combine against their oppressors, and oppose cunning and falsehood to power and force; they think themselves released from the compact of truth with their masters, and bind themselves in a strict league with each other; thus schoolboys hold no faith with their schoolmaster, though they would think it shameful to be dishonourable amongst one another. We do not think that these maxims are the peculiar growth of schools; in private families the same feelings are to be found under the same species of culture: if preceptors or parents are unjust or tyrannical, their pupils will contrive to conceal from them their actions and their thoughts. On the contrary, in families where sincerity has been encouraged by the voice of praise and affection, a generous freedom of conversation and countenance appears, and the young people talk to each other, and to their parents, without distinction or reserve; without any distinction but such as superior esteem and respect dictate: these are feelings totally distinct from servile fear, these feelings inspire the love of truth, the ambition to acquire and to preserve character.' P. 212.

On rewards and punishments, which are so often misapplied both in seminaries of education and in the world at large, we find some judicious remarks; and a striking instance is given of the want of judgment in applying restraints.

'It has been found, that no restraints or punishments have proved adequate to ensure obedience to laws, whenever strong temptations, and many probabilities of evasion, combine in opposition to conscience or fear. The terrors of the law have been for years ineffectually directed against a race of beings called smugglers: yet smuggling is still an extensive, lucrative, and not universally discreditable, profession. Let any person look into the history of the excise laws, and he will be astonished at the accumulation of penal statutes, which the active, but vain, ingenuity of prohibitory legislators has devised in the course of about thirty years. Open war was declared against all illegal distillers; yet the temptation to illegal distilling continually increased, in proportion to the heavy duties laid upon the fair trader. It came at length to a trial of skill between revenue officers and distillers, which could cheat, or which could detect the fastest. The distiller had the strongest interest in the business, and he usually came off victorious. Courting officers, and watching officers, (once ten watching officers were set upon one distiller) and surveyors, and supervisors, multiplied without end: the land in their fiscal maps was portioned out into divisions, and districts, and each gauger had the charge of all the distillers in his division: the watching officer went first, and the courting officer went after him, and after him the supervisor; and they had table-books, and gauging-rods, and dockets, and permits, permits

for sellers, and permits for buyers, and permits for foreign spirits, printed in red ink, and permits for British spirits, in black ink; and they went about night and day with their hydrometers, to ascertain the strength of spirits; and with their gauging-rods, to measure wash. But the pertinacious distiller was still flourishing; permits were forged; concealed pipes were fabricated; and the proportion between the wash and spirits was seldom legal. The commissioners complained, and the legislators went to work again. Under a penalty of 100*l.* distillers were ordered to paint the words distiller, dealer in spirits, over their doors; and it was further enacted, that all the distillers should furnish, at their own expence, any kind of locks, and fastenings, which the revenue officers should require for locking up the doors of their own furnaces, the heads of their own stills, pumps, pipes, &c. First suspicions fell upon the public distiller for exportation, then his utensils were locked up; afterwards the private distiller was suspected, and he was locked up: then they set him and his furnaces at liberty, and went back in a passion to the public distiller. The legislature condescended to interfere, and with a new lock and key, precisely described in an act of parliament, it was hoped all would be made secure. Any person being a distiller, who should lock up his furnace or pipes with a key constructed differently from that which the act described, or any person making such illegal key for said distiller, was subject to the forfeiture of 100*l.* The padlock was never fixed upon the mind, and even the lock and key, prescribed by act of parliament, were found inefficacious. Any common blacksmith, with a picklock in his possession, laughed at the combined skill of the two houses of parliament.' P. 240.

We by no means think the advice trivial which may appear extraordinary to some of our readers, who have not sufficiently attended to this point—the advice that young people should regularly read the newspapers of the day. The reason assigned, is ‘that they will keep up by these means with the current of affairs, and exercise their judgment upon interesting business and large objects.’ We may add, that it is the best way of introducing them to the knowledge of geography, history, and chronology. Some remarkable occurrence,—an earthquake, a hurricane, the eruption of a volcano, a battle, a revolution—will fix the attention of the young reader to a particular spot. He will naturally be desirous of knowing in what part of the world this happened; the maps or globes will be consulted; and he will wish to learn whether similar occurrences may not have taken place on the same spot in different periods. The instructor will lead him by degrees to history and chronology; and the boy will acquire ‘the sort of knowledge requisite for the conversation of sensible men.’

We have produced sufficient specimens of the style and sentiment which run through this work; and, if our limits would



permit, we might add to the pleasure of our readers by increasing the number. But we shall content ourselves with pointing out the work to parents and all persons concerned in the education of youth, as containing a variety of improvements which may be introduced into schools and families; and, from the perspicuous style in which it is written, and the observations relative to children of a very early age, we particularly recommend it to the attention of mothers.

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*Discourses to Academic Youth. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire; and late Tutor of Sidney-Sussex College, Cambridge. 8vo. 3s. sewed. Lee and Hurst. 1798.*

THESE discourses are published under the auspices of the university of Cambridge, the expense of paper and print being defrayed out of the fund appropriated to the encouragement of literature, under the direction of the syndics of the press. On this account they are more particularly worthy of examination, as from works like these we may not only form some estimate of the attention paid to learning in the university, but of the theological opinions which prevail among its members. On an inspection of the work, we found little which could come strictly under the description of scriptural theology; for the sermons are chiefly on moral subjects. An exception, however, should be made in favour of the sermon preached on Trinity-Sunday, relative to the importance of right notions of God; from which our readers may naturally expect, if not derive, new ideas on this disputed point; at least to see the doctrine of the church set forth in a clear and comprehensive manner.

In the beginning of the discourse, the necessity of entertaining right notions of God is clearly pointed out: the errors of the heathens from false notions, and the happiness of the Jews from true notions of the divinity, are well contrasted: it is properly observed, that to 'Christians God has been pleased to make a still further revelation of himself;' and the idle maxim, that 'his faith cannot be wrong whose life is in the right,' is judiciously exploded. Hence the questions are introduced with propriety:

'Can he come to God, who does not first believe, that "he is, and that he is a rewarder of them, that diligently seek him?" Can he discharge the duty of gratitude, which he owes to the sacred persons of the Trinity, the Father, Son, and Holy Spirit, as his Creator, Redeemer, and Sanctifier, who does not know and acknowledge them in those characters?' P. 129.

And these questions can only be answered by the light derived

from scriptures. This brings us to the idea entertained by the university of these characters, as they are given in the following extract :

‘ The scriptures inform us what the Father, the Son, and the Holy Ghost have done for us ; and we may thence gather the relation, in which they stand to us, and the duty, which we consequently owe to them : but they say not much concerning the relation, which subsists between the divine persons themselves ; and what they do say concerning it, is more for the sake of setting forth our obligations to them clearly, than of acquainting us with the nature of God. Accordingly, the terms, which are employed for this purpose, are popular ones, drawn from relations among ourselves, and are not adapted to convey any precise ideas. We mistake, therefore, in supposing, that these terms can explain to us the exact relation subsisting between the sacred persons of the Godhead. This is a matter, which must necessarily, at least during our present state of existence, remain an unsearchable mystery. What I mean, therefore, to recommend, is, that we improve our knowledge of the divine Being, as he stands related to us ; that we frequently contemplate what the Father has done, and is every moment doing, as our creator and preserver ; what the Son has done, and is still doing, as our redeemer and mediator ; what the Holy Ghost has done, and is ever doing, as the enlightener of our understandings, and the sanctifier of our wills.’ P. 133.

This, in our opinion, is very extraordinary language. Is it true that the scriptures do not say much concerning the relation subsisting between the divine persons ? Whence then has arisen the importance ascribed to opinions on this head ? The great question is, whether it is a relation of equality or subordination ? and the church not only maintains the former opinion, but expresses it in terms which cannot be mistaken by the lowest capacity. Again, the terms employed in scripture are, it seems, popular ones, ‘ not adapted to convey any precise ideas.’ Not conveying precise ideas !!! When such a notion is propagated in the university from authority, we need not be surprised if Paul should be styled, without any marks of disapprobation, an inconclusive reasoner. The mistake pointed out to us, in supposing these terms to explain the exact relation between the sacred persons of the godhead, might be allowed, if it meant only that the terms Father, Son, and Holy Ghost, do not by themselves infer the necessary equality of the one to the other : but the next sentence the preacher, and the university also, may, on reflection, deem worthy of revision. The relation, according to this sentence, is in the present state of things an inscrutable mystery. Here must be either some confusion in the meaning of the word *relation*, or a severe reflection on the doctrine of the established church is inadver-



tently conveyed. The nature of God is incomprehensible; but the relation between the persons, as to equality, eternity, &c. is stated by the church in terms as precise, and language as clear, as can be devised. We are then left to meditate on the acts performed by each person for us; but how does this tally with a preceding sentence: 'Can he discharge the duty of gratitude to the sacred persons of the Trinity who does not acknowledge them in the characters of the Father, Son, and Holy Ghost?' Does the preacher mean that the duty of gratitude can be performed by those who acknowledge the Father only in the character of Creator, and the other two sacred persons in the characters of derived beings? If this be his meaning, still it was his duty to uphold the doctrine of the church, establish the veracity of her creed, and point out the difference between the omousian and omoiousian opinions.

Our author's modesty does not permit him to take the whole merit of his opinions respecting the Trinity to himself: he attributes the clear ideas which he is able to communicate to the public to his attendance on Dr. Hey's lectures. These lectures gave him, he affirms, the most satisfactory view of Christianity; and he conceives that infidelity cannot receive a more effectual check than from 'the mode of defending the doctrines and discipline of our national church, so fully opened, and so firmly established, in these lectures.' Our readers may recollect (or, by turning to our review\* of Dr. Hey's lectures, they may see) how widely we differ from our author on this point; and we need not a better proof of the tendency of these lectures than the sermon now before us. Though it was delivered on Trinity-Sunday, there is scarcely a single word in it which might not have come from an Arian pulpit; and, however pleased we may be with the extensive toleration of the preacher, we still think it right, that, while he allows the utmost latitude to others, he should at least clearly point out his own opinion. His hearers and his readers ought to have an opportunity of knowing how far it agrees with, or differs from, that of the established church; and, with respect to ourselves, though it does not lie within our province to determine whether the church should revise its articles or not, we shall not without notice suffer it to run the risque of falling into Arianism or Sabellianism. While we thus speak, we hope that none of our readers will mistake us, or suppose that we are unfriendly to Christian toleration, and that we do not adhere to the definition which we have given of it in our remarks on Kett's View of Scriptural Prophecies†.

There must be a division in society, and a separation in worship, where the views of the parties, concerning the objects of their worship, are different. An Arian, a member of the church

\* See Crit. Rev. Vol. XXIII. p. 288 and 412.

† See page 19 of the present volume.

of England, a member of the church of Rome, cannot, for obvious reasons, associate in religious community; but the difference in their opinions ought not to make a breach in Christian charity. Our author's notions on this head are too vague. The question of duty in those 'who are called upon to join in communion with any established church,' is, he thinks, 'reducible to this single consideration; namely, whether the terms of communion require any thing sinful;' and he makes the following singular declaration:

'Were the Roman catholic religion the established one of the state, I could not conform to it; because, as I think, it requires sinful terms of communion; and it is certainly right to obey God rather than man. Were presbyterianism the religion of the state, though I should not consider it as the form of church government most consonant to that instituted by Christ and his apostles, I should yet not think myself justified in separating from it on that account, and, for the sake of what I might deem more expedient, breaking through a plain and positive obligation. How conscientious and intelligent dissenters, who do not pretend, that the church of England requires sinful terms of communion, reconcile it to themselves to break the unity of the church, by a separation from it, is a problem, which I have not been able to solve.' P. 144.

How far it may be judicious in a clergyman of the established church to give his sentiments on a supposed contingency, when his counsel is not desired, and in what degree such a declaration may be acceptable to the governors of the state, we shall not decide; but we may venture to assert that, if this opinion should be studiously inculcated, and should receive the sanction of academical authority, the established church will necessarily be weakened; and in a moment of danger, as it once happened in this country, it may see the most valiant of her sons going over, without shame or remorse, to the camp of the adversary.

The subjects of these discourses are, in general, well handled: they want, however, some degree of animation to make a due impression on the youth for whose use they were particularly intended. We are by no means attached to that system of preaching which vulgarly goes under the name of methodism; but, if there is too great an appearance of an overheated imagination in a few, the prevailing error of the clergy, or that which is most to be guarded against, is the contrary extreme—the coldness of a didactic essay, which is too apt to run through their compositions. This is a striking feature in the work before us; and, to correct such a defect, the university would do well to recur to its ancient rule, and require that the addresses from its pulpit, however long they may have been the subject of meditation in the closet, should be delivered like those at the bar or in parliament, in a manner the best



calculated to make an impression on the audience, and give the preacher all the sensibility which his subject and the place are capable of inspiring.

Mr. Pearson has since published a 'Letter to a Member of the Senate of the University of Cambridge.' In a postscript to his discourses, he recommended the following points to the consideration of the university: 1. The abolition of all college feasts: 2. An uniformity of discipline in the different colleges with respect to lectures, &c. 3. A reduction of the time allotted to the study of mathematics and natural philosophy from three years and a quarter to two years. The letter is intended to justify the last measure, which, it seems, did not meet with entire approbation in the university. Our author wishes that the mathematical studies may be finished at the end of two years, and that exercises may be performed in the schools in the last three terms, as at present; but with the exclusion of mathematical subjects. We see no advantage whatever in the mode proposed. The addition of a day in the examination for degrees, introduced about twenty years ago, has sufficiently secured an attention to moral and metaphysical studies; and, if any alteration should be adopted, we cannot doubt that it will be in favour of annual examinations, which are carried on with particular success in the two great colleges; and which, if they should be conducted upon a larger scale, and should take place between the middle of the last term and the commencement, would be highly advantageous and honourable to the university.

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*Reply of L. N. M. Carnot, Citizen of France, one of the founders of the Republic, and Constitutional Member of the Executive Directory: to the Report made on the Conspiracy of the 18th Fructidor. 5th Year, by J. Ch. Bailleul, in the Name of the Select Committee. 8vo. 3s. 6d. Sewed. Wright. 1799.*

THIS is a very extraordinary publication. We took it into our hands with an idea that it was one of those performances with which France has occasionally abounded, and that, under a fictitious name, some royalist or anarchist had vented his fury against the ruling party. But the perusal of the work removed our suspicions. We can scarcely imagine that any one could have written the work except the statesman whose name it bears; for, though it may be difficult to determine the motives of the ex-director for this publication, it would be still less easy to assign grounds for any other person to make his defence in the style and with the sentiments which this production exhibits. Carnot talks of the purity of his intentions and actions; glories in his vote for the death of the king, and in his enmity to kings, and jacobins, and anarchists; acknow-

ledges that he signed the warrant for the death of Danton, and that he acted with Robespierre, though he pretends to have reprobated the cruelties of that tyrant. In short, we do not see that he can, by this publication, gain the favour of any party whatever; and, taking little interest in the question, whether he or his brother-directors were in the right, we should throw down the work with indifference, if the high situation of the writer did not render his relation of some facts in the history of the revolution interesting.

The object of Carnot is to vindicate himself from the guilt of any plot or conspiracy against the state. The poor man was, by his own account, connected with three execrable villains; and his remaining colleague is called the weak Barthelemy. He could never have any thought of introducing royalty; for he rather wished for the destruction of kings; and he never entered into any plot whatever against his brother rogues. We must acknowledge, indeed, that the charges against him are not very strong; but his very abusive language against his colleagues, the suspicions which we cannot avoid entertaining of a person who had taken such a part in the crimes of the revolution, the manner of his escape, and other circumstances in his defence, concur to leave on our minds an impression of his guilt. The mode of his escape was remarkable, and leads us to believe that he was always prepared for such an event.

‘ I well know that the regret which the triumvirs felt, at having failed in their design to have me assassinated on the night of the 17th of Fructidor, arose from a hope, that by my death they would have prevented the exposure of their crimes.—A body of assassins had been posted at a back gate of my garden, whom the guard of the directory, by my orders, commanded to retire, and they obeyed when they found that they were discovered. A few minutes previous to the departure of the detachment, who were appointed to arrest me, an aid de camp was dispatched to know if I was still at my house; where I certainly was, and quitted it but at the moment when the guard entered the apartments. The Luxembourg was, as it were, invested by a large body of troops, supported by artillery; but I deceived the vigilance of the assassins, by availing myself of a secret passage of which they were ignorant. I heard the discharge of the alarm gun, just as I had shut the last door through which I was to pass; and, with a pistol in each hand, I wandered for three hours about the city, and took my way through bye streets, in order to avoid the detachments of soldiers which had been augmented on that occasion, and that I might, at length, reach the asylum where I fled for safety. Reubel could not express the violence of his anger at the officer who carried the order of arrest; and Barras was so inconceivably base, as to accompany the soldiers who were ordered to seize the feeble Barthelemy.’ P. 166.



Leaving the writer's great object, we might extract some particulars which might tend to remove all symptoms of compassion for his present fallen state.

‘ The great crime of which, in their eyes, I was guilty, was that of having signed the arrest of Danton; and yet it was a fact, though very little known, that, at the committee of public safety, I opposed that measure; not but that I considered this chief of the Septemberizers as deserving the execration of mankind, but from the motives I stated to the members of the committee, to whom I said: “ You are no doubt powerful enough to have those, whom you may think proper to mark out, put to death; but if you once open the road that leads the representatives of the people to the scaffold we shall all successively tread the same path.” The signatures, as I explained to the convention, did not prove any thing relative to the opinions of those individuals who signed them, but merely that such resolutions had passed the committee, in the same manner as the signatures of the president and secretaries of the legislative body, or of the directory, certify, that such and such laws or resolutions have been passed, not that they received the assent or concurrence of those individuals. They were by no means signatures of confidence, as they have been called, but signatures of forms prescribed by law.’ P. 146.

Thus this good man had no share in the assassinations of Robespierre. He only certified the act of the committee; and each man in his turn, being only a certifier, was not to appear before the world as a murderer. He did not retire from the committee on the murder of Danton; and yet he exclaims,

‘ I well knew that republics were ungrateful, but I did not yet know that the individuals who call themselves republicans were guilty of such base ingratitude as I have since experienced.’ P. 149.

The crimes of Danton were justly punished; but it little became one who made so slight an opposition to the death of his friend, to speak of the ingratitude of republicans.

The characters of the directors are thus given by their exiled colleague.

‘ It was at that period, too, that I began to perceive strong oppositions in the directory.—Reubel was constantly the protector of men accused of plunder and dilapidation, Barras of attainted and ruined nobles, and Réveillère of unprincipled priests. Whenever a deputation from any of the departments solicited the place of commissary or receiver, for any particular individual whose character, probity, and abilities they warranted, they began to calculate the number of votes; and if there were eight or nine deputies for granting the request, and one or two for its rejection, it was nega-

tived without farther examination; because they had laid it down as a maxim, that the majority of the councils were royalists.' P. 161.

We do not wonder that men of such a character (and in other parts of the work they are painted in the blackest colours) should have little regard for any constitution; but that the violation of a constitution should be deemed by this writer a flagrant crime, may justly excite some surprise.

'Not only,' says he, 'have the directors brutally violated the constitution, contaminated it by the poison of their touch, and destroyed the sacred forms which gave it, in the eyes of the people, a celestial dignity, but, by the horrid example of condemning men in a mass, without assigning the grounds of accusation, they have furnished weapons to all those who, in the critical circumstances which they may have themselves produced, are desirous to take advantage of those very circumstances to proscribe their personal enemies.' P. 118.

This remark, it is to be observed, comes from an agent of Robespierre; and we cannot forbear to exclaim, on reading it,

— nec lex est justior ulla  
Quam necis artifices arte perire sua.

In one part the writer justifies his proposition against sending ministers and ambassadors to various courts, with the exception 'of those,' he says, 'where we could nearly dictate the law; for instance, in Piedmont, Holland, and Spain.' And he who well knew his own motive speaks truly, in another part, of directorial politics.

'The system pursued by the directory is by no means ambiguous to any one who has attentively observed their proceedings; their system is evidently to found the power of the nation less on the aggrandisement of the republic, than on the weakness and destruction of its neighbours; to fight them one against another, to treat them as friends so long as they may have occasion to paralyse them by exhausting all the succours they can yield, and when the time is come for crushing them, instantly to employ their fertile genius in inventing sufficient pretexts to practice the fable of the wolf and the lamb.' P. 90.

Whether he is a true prophet future events must show. 'France' (he says) 'is on the verge of inevitable ruin, unless her eyes are speedily opened to the situation of her finances, unless the foundation of a wise system of political œconomy is speedily laid.' Wretched statesman! who thinks that a country is ruined because the finances of government are deranged. The derangement of the finances produced that change



which advanced him to distinction, and another derangement will destroy future administrations; but, when the nation was entirely ruined, according to the ideas of many persons, it became the most formidable to all its neighbours.

The instructions of an enemy may be useful, especially when we have reason to believe him sincere; and this writer's opinions of toleration, and the liberty of the press, deserve attention.

'Universal toleration' (he says) 'is the only dogma I profess. . . . . I abhor fanaticism, and am of opinion that the fanaticism of irreligion, which was brought into fashion by the Marats and the Peres Duchêne, is the most baneful of all. In a word, I think we ought not to put men to death to make them believe, nor to prevent their believing, but that we ought to pity the weaknesses of others, since each of us has some of his own, and leave prejudices to wear themselves out by time, when we cannot overcome them by reason.

'I am nearly of the same opinion with regard to the liberty of the press. The abuse of that liberty is, no doubt, a great evil, but an attempt to fix its limits is a still greater. I am of opinion that the licentiousness of the press produces in time its own remedy; that there is neither civil nor political liberty wherever the press is not free; that we must unavoidably either submit to an arbitrary government, or endure the editors of newspapers. Yet no one has been more the victim of their calumnies than myself.' P. 40.

In the concluding period of the following extract, the truth of the sentiment is deeply impressed by the reflection that the writer had taken so great a part in increasing the sufferings of his country.

'We are compelled, therefore, for the honour even of the republic, to believe that the people now suffer more than they suffered before Fructidor: but every citizen is obliged to concentrate his grief; and since the liberty of the press has been destroyed, no means are possessed of giving vent to it. Nay, if he dares to make his complaints known in his district, he would be instantly dragged before the agents of the executive power, loaded with irons, and abandoned or put to death, as a counter-revolutionist. If he should be bold enough but to claim, even in a whisper, his rights as a republican, he would be proscribed as a royalist. In a free country, the suffering is small and the outcry great, while, on the contrary, under a tyrannical government, the sufferings are great and the complaints are slender.' P. 178.

But we hasten to relieve our minds from the disgust which the perusal of this work has occasioned. We see not in it a single trait which characterises the great man in adversity. Disappointed, querulous, abusive, the author seems to think

that we shall be interested in his welfare because his enemies are as bad as, or worse than, himself. On the contrary, his abuse would raise them, if possible, in our estimation: the grossness of his language is despicable; and we relinquish the perusal of his work with an impression of his guilt, as well as with a resignation to the decrees of providence, by which the meanest and the basest instruments are destined to execute its mysterious purposes.

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*Pizarro; a Tragedy, in five Acts; as performed at the Theatre Royal in Drury-Lane: taken from the German Drama of Kotzebue; and adapted to the English Stage by Richard Brinsley Sheridan. 8vo. 2s. 6d. Ridgway. 1799.*

THE talents of the two great dramatic writers of Germany and England have been exerted on a tragedy which the theatres of Vienna and London have crowned with unbounded applause. To appreciate its merits may, after such a test, appear superfluous; and to point out small defects may seem invidious. The cold discrimination of the closet will be received with little attention; yet the tragedy cannot be ranked among the great works which do honour to the stage before it has passed through such an ordeal; and neither the original writer nor the improver will be content with that temporary applause of which no inconsiderable portion has been hitherto bestowed on the actor, the musician, and the scene-painter.

Pizarro, the title-page informs us, is taken from the German drama of Kotzebue. The original is entitled, *The Spaniards in Peru, or the Death of Rolla*. To adapt it to the English stage, a change of appellation was thought necessary; and, in consequence, the first plot has been materially altered. Rolla is Kotzebue's hero—Pizarro is that of Sheridan; and, for the sake of supposed dramatic justice, the simplicity of the original is sacrificed by the latter.

Kotzebue is fond of singularity. Instead of following nature in her grandest forms, or producing original characters by creative fancy, his delight is to give an unexpected turn to common events, or to dwell upon a passion which is more known in books than in real existence. Romantic love is the basis of his *Rolla*; the Spaniards are the inferior agents in the play. The subject is too unnatural to produce the lively interest with which the loftier flights of tragedy are usually accompanied; but the plot is unraveled with judgement, and the death of the hero, the last proof of his passion, is the natural conclusion of the drama. Rolla's love is so refined and abstract that he entirely loses sight of himself, and is anxious only for the happiness of the beloved object. When she has bestowed her



hand upon his friend, he retains his passion, but witnesses with pleasure their mutual happiness. The husband is not jealous, and the lady has reason to triumph in the real attachment of the Spaniard, and the visionary affection of the Peruvian hero. The emotions of a mother on the loss of her child, the suspicion that her husband was treacherously forsaken in the day of battle, the deliverance of her husband from captivity by the lover at the risk of his own life, and the death of the latter, at the moment that he removes all her suspicions by restoring the child to her arms, form the striking features of the original, and take complete possession of the mind at the catastrophe.

It is not so with Pizarro. The striking scenes above-mentioned are retained; but they do not lead to their destined end. Since Pizarro is to be our hero, we must look to the Spaniards as principal, to the Peruvians as inferior, agents. The ferocity of a leader of banditti, his inconstancy to a female who accompanies him in his expeditions, the despair and revenge of the unhappy woman, would, if they had originally been designed for the chief features of the play, have been inferior or rather common-place materials for dramatic composition: but, when our attention is fixed on them only from the title of the play, and in the perusal we feel ourselves irresistibly drawn to very different objects, the mind seems to revolt at such a division of interests, and is little satisfied by the death of the new hero of the piece, and the triumph of the Peruvian arms. To complete this extraordinary change in the play, it was necessary to add some scenes to the original. Our feelings on Rolla's death must be suspended: we must have the clattering of arms, and the Spaniards and Peruvians must fill the stage to witness a single combat to which the leaders of the two armies wonderfully agree; and, by a greater wonder, a poor lady, who was thought to be either safe in a dungeon or in her grave, comes forward at a critical moment to alarm one hero, and give the other an opportunity of killing him. Pizarro being thus dispatched, and the Spaniards dismissed with his body, we have now time to think again of poor Rolla, and are reminded of his death for the introduction of a grand pantomime in honour of his memory: 'the curtain slowly descends,' and so ends our tragedy.

It requires the talents of the person who added these scenes to expose them in the manner which they deserve. Was it, for such a conclusion, necessary to murder Pizarro and make the Peruvians triumphant? Every child has read his history; and this perversion of facts ought not to be tolerated even if the end produced were more dignified and important. We are therefore constrained to observe, and with some degree of compassion for poor Kotzebue, that, in the hands of a great master, to gratify (it is presumed) the depraved taste of an English au-

dience, the original plot has been completely marred, and noise and nonsense have been substituted for the feelings of the heart and the dignity of tragic emotions.

But though, in the adaptation of the play to the English stage, the plot has so greatly suffered, many of the parts have received considerable improvement from the corrections and prunings of superior genius. The phlegm of the German character requires that every minute circumstance should be pointed out; and the tragedian, like the commentator of that nation, will not be contented unless he can introduce sufficient proofs of the extent of his reading. Much of this is judiciously suppressed in the improved play: the great traits only are brought forward, and the imagination readily supplies the rest: several useless scenes are expunged, and the tediousness of the original dialogue is frequently exchanged for a more nervous and animated diction. It is no small degree of merit in the altered play, that it abounds with more elevated sentiments than the original, and that the characters in general are inspired with more heroic dignity. The improver moves with difficulty in the shackles imposed on him, and, panting to be free from all restraints, shows clearly, that, left to himself, he is capable of greater exertions.

The play of *Pizarro* is not a translation; yet, in many places, Mr. Sheridan closely adheres to the original, and from this circumstance probably arises the inequality of style which, to an ear of taste, gives uneasy sensations. In the original the language of the dialogue is familiar: for the purpose of elevating it, the English writer frequently rises into iambics; and the reader, suddenly mounted on heroic stilts, as suddenly drops into the plain prose of common life. We will give instances of this heterogeneous mixture; and we may add, that, in some of these and various other passages, proofs appear of inattention to purity of style and composition.

The character of *Pizarro* is thus given by Valverde:

‘Ignobly born! in mind and manners rude,  
ferocious and unpolished.

Though cool and crafty, if occasion need.

In youth audacious—

ill his first manhood—a licensed pirate—treating men as brutes,  
the world as booty.

Yet now the Spanish hero is he styled,

The first of Spanish conquerors!

and for a warrior so accomplished, &c. &c. &c.’ P. 2.

Elvira asks a question in Iambic metre:

‘But are you not the heirs of those that fall?’

which is answered in semi-Iambic:



‘Are gain and plunder then our only purpose?’

A boy, after some artless answers, gets into stilts:

‘I see

The points of lances glittering in the light:’

which naturally draws from the old man his companion a little of the Iambic in return.

‘Those are Peruvians.—Do they bend this way?’

Rolla, in the interesting relation of his friend’s last words, begins and concludes in verse:

‘If I fall, said he,

And sad forebodings shook him while he spoke,

Be thou a father to my child. I pledg’d

my word to him, and we parted. Observe me, Cora, I repeat this only as my faith to do so was given to Alonzo.

For myself

I neither cherish claim or hope.’ P. 36.

Similar instances may be found in almost every page.

‘Nor fear the future, nor lament the past.’ P. 39.

‘The heir, I trust, of all his father’s scorn.’ P. 41.

‘While through the burning day

Content sits basking on the cheek of toil,

Till laughing pastime leads them to the hour

Of rest—this too is mine.’ P. 42.

‘Thou man of mighty name, but little soul.’ P. 45.

‘Forgive me, God of truth, if I am wrong.’ P. 54.

But common flights do not satisfy the English tragedian: he occasionally treats his audience with a Pindaric effusion. Rolla, in the disguise of a priest, has persuaded the centinel, not by a bribe, but by talking about his wife and children, to admit him to his friend who is in custody; and, while the soldier is unbarring the prison doors, the supposed priest breaks out into the following soliloquy:

‘Oh holy nature! thou dost never plead in vain.

There is not, of our earth, a creature bearing form and life human or savage—native of the forest wild or giddy air—around whose parent bosom thou hast not a cord entwined

Of power to tie them to their offspring’s claims,

And at thy will to draw them back to thee.

On iron pennons borne,  
 The blood-stain'd vulture cleaves the storm,  
 Yet is the plumage closest to her heart  
 Soft as the cygnet's down,  
 And o'er the unshell'd brood  
 The murmuring ring-dove sits  
 not more gently! Yes—now he is beyond the porch, barring the  
 outer gate! Alonzo! Alonzo!' P. 52.

If prose and verse are thus blended in indifferent places, we may naturally expect to find a due proportion of the latter in the celebrated speech which is supposed to have contributed very considerably to the success of the play on the English stage. In this speech, indeed, the powers of the English tragedian are finely contrasted with those of his German colleague. Here, left to his own exertions, he towers far above his original; and, without the application which renders it peculiarly interesting at this period, the sentiments which it excites are such as in all times will make a powerful impression.

' My brave associates—partners of my toil, my feelings and my fame!—can Rolla's words add vigour to the virtuous energies which inspire your hearts?—No—you have judged as I have, the foulness of the crafty plea by which these bold invaders would delude you—Your generous spirit has compared as mine has, the motives, which, in a war like this, can animate their minds, and ours.—They, by a strange frenzy driven, fight for power, for plunder, and extended rule—we, for our country, our altars, and our homes.—They follow an adventurer whom they fear—and obey a power which they hate—we serve a monarch whom we love—a God whom we adore.—Whene'er they move in anger, desolation tracks their progress!—Where'er they pause in amity, affliction mourns their friendship!—They boast, they come but to improve our state, enlarge our thoughts, and free us from the yoke of error!—Yes—they will give enlightened freedom to our minds, who are themselves the slaves of passion, avarice and pride.—They offer us their protection—Yes, such protection as vultures give to lambs—covering and devouring them!—They call on us to barter all of good we have inherited and proved, for the desperate chance of something better which they promise.

Be our plain answer this:

The throne we honour is the people's choice—  
 the laws we reverence are our brave fathers' legacy—

The faith we follow teaches us to live  
 In bonds of charity with all mankind,  
 And die with hope of bliss beyond the grave.  
 Tell your invaders this, and tell them too,  
 We seek no change; and, least of all, such change  
 As they would bring us. [*Trumpets sound.*] P. 22.



The intended application of this speech is obvious ; and we should be unwilling to damp the emotions which it excited. The motives for defending the country are admirably concentrated, and the picture of Spanish amity or conquest is drawn with spirit ; but the contrast between the fear of the adventurer and the love of the monarch has no foundation in nature, nor could it make an impression on the Peruvians. The Spaniards were as much attached to their general, their king, and their god, as the Peruvians were to Ataliba and his monstrous worship. The lines put into the mouth of the Peruvian general to delineate their national faith might have been used with equal if not greater propriety by the Spaniard, and the introduction of the king's right to the throne from the people's choice is totally foreign from the purpose for which the army was then assembled. Ataliba was indeed an usurper ; and, having dethroned the lawful sovereign, he might, according to the usual flattery of successful usurpation, be said to have a better right to the throne from the choice of the people than his predecessor derived from hereditary succession. If Huescar had been his antagonist, this incitement would have been properly introduced : but the question was not the mere support of the throne : it involved the actual existence of the nation, threatened by the invasion of free-booters, who appeared to the astonished Peruvians as agents of supernatural power. In other times a far different speech, if any speech of this kind were necessary, would have been put into the mouth of Rolla ; and perhaps there would have been greater art in exciting the required emotions by an address suited to the real situation of the Peruvian and Spanish armies, than by one in which the allusion to two different armies is covered with so thin a disguise.

If the circumstances of the present times plead strongly in favour of Rolla's address to his army, the beauty of the sonnet introduced on the English stage, when Cora has laid her child on a bed of moss, also disarms the severity of criticism ; and though the audience might deem it improper for a mother to leave her child in a dreadful storm of thunder and lightning to give vent to her feelings amidst the harmony of soft music, our readers will be gratified by the charming simplicity and pathos of her strains.

' Yes, yes, be merciless, thou tempest dire ;  
Unaw'd, unshelter'd, I thy fury brave ;  
I'll bare my bosom to thy forked fire,  
Let it but guide me to Alonzo's grave !

' O'er his pale corse then while thy lightnings glare,  
I'll press his clay-cold lips, and perish there.

' But thou wilt wake again, my boy,  
 Again thou'lt rise to life and joy,  
 Thy father never!——  
 Thy laughing eyes will meet the light,  
 Unconscious that eternal night  
 Veils his for ever.

' On yon green bed of moss there lies my child,  
 Oh! safer lies from these chill'd arms apart;  
 He sleeps, sweet lamb! nor heeds the tempest wild,  
 Oh! sweeter sleeps, than near this breaking heart.

' Alas! my babe, if thou would'st peaceful rest,  
 Thy cradle must not be thy mother's breast.

' Yet, thou wilt wake again, my boy,  
 Again thou'lt rise to life and joy,  
 Thy father never!——

' Thy laughing eyes will meet the light,  
 Unconscious that eternal night  
 Veils his for ever.' p. 65.

We can much sooner forgive the introduction of this sonnet than the exclamation of Cora on running to her boy:

' I'll snatch him from his rosy slumber, blushing like the perfum'd morn.' p. 67.

Though the English tragedian very frequently improves upon the original, we cannot give him this credit universally. We will point out a few instances where, by labouring too much for improvement, he produces the contrary effect. Elvira, indignant at the conduct of her countrymen, breaks out into the following exclamation:

English.

' *Elvira.* There is not one of you that has a heart and speaks ingenuously — aged Las Cafas and he alone excepted.

' *Valverde.* He is an enthusiast in the opposite and worst extreme.'

German.

' *Elvira.* Away! away! there is not one in the whole camp, who speaks as he thinks, except old Las Cafas.

' *Valverde.* Don't mention that enthusiast, that dreamer of humanity and toleration.'

Pizarro now enters with the sound of trumpets (which is ridiculously the case when any of the heroes come forward), and finding Elvira smiling, insists, with the natural violence of his character, on knowing the cause; but his demand is as naturally followed by a positive denial from the lady.

English.

' *Pizarro.* I will know the cause, I am resolved.

German.

' *Pizarro.* I will know the cause.



English.

' *Elvira*. I am glad of that, because I love resolution, and am resolved not to tell you. Now my resolution, I take it, is the better of the two, because it depends upon myself, and yours does not.'

German.

' *Elvira*. I will! I will!— but I will not.

We learn from Pizarro, that the tears of Alonzo had no effect upon him :

English.

' But when he found that the soft folly of the pleading tears he dropt upon my bosom fell on marble, he flew and joined the foe.'

German.

' When he saw that his tears fell upon cold marble, &c.'

*The soft folly of pleading tears* is wonderfully fine!

Pizarro desires *Elvira* to retire, as his generals are entering on a council of war : and this very natural request sets the English tragedian on his stilts.

English.

' *Elvira*. O men! men! ungrateful and perverse! O woman! still affectionate, though wrong'd! The beings, to whose eyes you turn for animation, hope, and rapture, through the days of mirth and revelry, and on whose bosoms in the hour of sore calamity you seek for rest and consolation, them, when the pompous follies of your mean ambition are the question, you treat as play-things or as slaves.'

German.

' *Elvira*. As if a woman were an intruder! Really you men are ungrateful creatures, the best gift of nature you use merely as a play-thing.

The effect of the Spanish artillery on the Peruvians is thus described :

English.

' I hear the dreadful roarings of the fiery engines of these cruel strangers.'

German.

' The smoke comes out of the fire-tubes, which vomit flames and roar thunders like the horrid mountain *Catacunga*.'

Old men are generally loquacious, and, in expatiating on the merits of a sovereign, are more likely to follow the German than the English description ; and indeed there is a pleasure in learning the particular grounds of the love of a people for their king.

## English.

'The virtues of our monarch alike secure to him the affection of his people and the benign regard of heaven.'

## German.

'He never perverted justice or oppressed the weak. He never fed his courtiers by the sweat of the peasant. He never shut his hand against poverty or his ear to a petition.'

Elvira's reproof to Pizarro for sentencing Alonzo to death is thus given by the two tragedians :

## English.

'Shame on thee! Wilt thou have it said, that the Peruvians found that Pizarro could not conquer till Alonzo felt that he could murder?'

## German.

'What will posterity say? Pizarro could not conquer before he had murdered Alonzo.'

The Germans are a phlegmatic people: they must be told in plain language that Alonzo was to be murdered: the more refined feelings of the English require, it seems, not only that he should be murdered, but that he should retain some feeling after the loss of his head. The new medical discoveries on the effects of the guillotine probably gave rise to this refinement, as it has been asserted, that death is not the immediate consequence of the separation of the head from the body.

We might, if our limits would permit, and if it were not an unpleasing task to bring into too close a comparison the merits of the two tragedians, increase the number of our instances; but this employment we would rather leave to the rising race of translators. They will also be able to point out some defects in the altered play, arising from inattention to the German idiom.

Upon the whole, we have bestowed as much attention on this piece as it appears to us to deserve. The original is not a diamond of the first water: by new-setting, it has lost some portion of its intrinsic value; and, though additional polish has increased its lustre, the attention which has been paid to the improvement of it will not, in the opinion of the judicious, highly augment the fame of the English dramatist.

*An Inquiry into the Nature and Origin of Mental Derangement.  
(Continued from Vol. XXV. New Arr. p. 283.)*

FROM our account of the former volume, it will be obvious, that this work is rather a series of independent physiological and pathological essays, than a continued or a practical system. We do not, however, mention this imperfection as a



fault, but to prevent mistakes, and to apologise for our not having noticed some omissions.

In the second volume Dr. Crichton treats of imagination, justly distinguishing the fine phrensy of the poet's mind from the phantoms of dreams, the deliria of fevers, and the reveries of fancy. Each indeed is the offspring of imagination; for each consists in that abstracted view of different objects and ideas, which separates their component parts, and re-unites the mangled limbs; sometimes wildly and absurdly, as in the latter instances, sometimes ingeniously or sublimely, as in poetry. It is properly observed, that wild imaginations are kept in due obedience by habits of attention; and, even in the deliria of fevers, the strange combinations presented to the mind are destroyed by rousing the attention to known objects. Thus the physician often thinks patients rational, who to others seem delirious, since his presence fixes the mind; and even the maniac is humble and obedient to those who know how to fix his attention. The causes of a disproportionate activity of the mental faculty are well explained: and the progressive hopes and disappointments of young men, born with this disproportion, and not improved by education, are stated with judgement.

Genius, in our author's view of the subject, is allied to invention; but he chiefly speaks of poetical genius. The works of genius consist in new and bold combinations corrected by judgement; and, according to the predominance of the representative faculty or of the judgement, the work is wildly extravagant or coldly correct. The happy medium, so rarely seen, forms the true poet. The efforts of the man of genius, however, expose him to disease: the labours of the mind produce a mental disease which acts also on the body. The principal disorders of this kind are those of imagination. Secluded and abstract studies constantly produce a great degree of nervous irritability, which often embodies visionary fancies. Religion, by strongly arresting the attention, and forcibly interesting the mental powers, has a much greater effect; so that religious madness is the most common, the most violent, and the most intractable.

On the diseases of volition, Dr. Crichton offers little that is satisfactory. They consist, according to him, in the want of power of volition to excite action, in some cases, and in the impediments to action from different volitions arising at the same time.

The third book is on the passions; and in the first chapter is an inquiry into their source. All the voluntary and involuntary actions proceed from pleasurable or painful feelings. From these arise desires and aversions, and the train of passions which are the sources of our happiness or misery. All these

desires and aversions are felt at nearly the pit of the stomach, affecting the stomach, the diaphragm, or the heart; but, in general language, they are referred to the last. Thus, in cheerfulness or joy, 'our bosom's lord sits lightly on his throne:' in distress, our 'heart is ready to burst:' on sudden fear, it sinks within us. Our internal feelings, from the distribution of the nervous system, are indistinct; but we are more inclined to refer the effects of the passions to the stomach than to the heart or diaphragm.

'That the sanguiferous system does sustain great and sudden changes from the influence of the passions, is a fact which common observation is sufficient to prove. In all those which are the offspring of desire, it is accelerated; and in all those which spring from aversion it is slower. In sudden joy, in eager hope, in the expectations of love, in the endearments of friendship, the pulse beats quick, the face glows, and the eyes glisten: in grief and sorrow, extreme anger, hatred, jealousy, and envy, the blood stagnates about the heart, a chilling cold spreads itself over the whole surface of the body, the blood forsakes the cheeks, and a tremor ensues.

'It is by no means easy to assign even a plausible reason for the production of these phenomena. It has been proved that a difference in the physical properties of bodies always implies a difference in the mixture of the elementary parts of which they are composed. If a body gradually exhibits a series of phenomena which are not natural to it, it is a presumptive proof either that the mechanical attraction, or the chemical composition of the body, is undergoing some physical change. It has been proved that all physical and chemical stimuli derange the organization of parts to which they are applied, and it is probable that the motion of irritable bodies which arise from the action of physical stimuli, is nothing else than the rearrangement of the elementary particles. Now, if the heat of the body depends for its steadiness of temperature on a certain permanency in the proportion and number of the elements, of which the blood is composed, as well as on the composition of the air which we breathe, as every experiment which has yet been made on the subject tends to prove, it follows, that whenever such physical causes are applied, as change either in a direct or indirect manner, the composition of the blood, the temperature of the body will undergo corresponding changes. The action which the ideas produce on the nervous principle is a physical effect; the sensorial impressions which are excited by them are to be considered as much a mechanical derangement of the fine particles of which it is composed, as if the impressions had arisen from a solid body applied to some of the nerves of our skin; but as all nervous impressions act on the heart and arteries, and other irritable parts of our frame, as so many stimuli, and as it has been proved that all stimuli irritate, either by



actually deranging for a time the organization of the irritable part to which they are applied, and as every change in the action of blood-vessels, considered as irritable parts, produces a corresponding change in the state of the fluids, we therefore see the concatenated series of causes and effects which are interposed between the action of ideas, and the flushes of heat and cold, which many of them occasion.' Vol. ii. p. 134.

The idea that the motions of irritable fibres proceed from an effort to re-arrange the displaced parts, can scarcely be supported, when we reflect on the slight causes which excite motion, particularly in the late experiments of Galvani and his followers: nor can any remote or indirect effect on the humours or their composition account for the sickness and fainting which arise on hearing any painful intelligence after a full meal, or for the appetite and digestion which are instantaneously restored on the sudden removal of distress or anxiety: the whole must be referred to the depression or the excitement of nervous energy, particularly felt in the organ which most powerfully sympathises with the state of the sensorium, viz. the stomach.

The difference, observable in the effects of the passions on different glands, Dr. Crichton is inclined to attribute to the different state of the nervous influence in each organ. The hypothesis seems to be arbitrary. Perhaps the variety of effect depends on the greater or less mobility of the vessels, since a powerful impression will occasion tears in one person, and other effects in another. One circumstance leads rather to our author's supposition, viz. that these effects are connected with the state of the organs depending on the glands, as when the sudden sight of meat excites hunger, and produces a flow of saliva; but this connection is remote and not always observable.

'When the sensorial impressions, which arise from the primary desire, or aversion, that give birth to the passion, and those which arise from the corporeal pleasure or pain felt at the præcordia are violent, they act on the brain in the same manner as the physical stimuli mentioned in the chapter on Delirium; and they consequently induce this state of mind, and become common exciting causes of insanity. If there be a strong hereditary predisposition, the delirium often continues for a considerable length of time; if there be no predisposition, it generally subsides very soon; but if the exciting passion be often renewed, a predisposition seems now and then to be accidentally formed, and thus, in those who have no original or hereditary taint, downright insanity may arise from violent passions; a fact which now remains to be proved by particular instances.' Vol. ii. p. 139.

On this short paragraph, which connects the passions with insanity, we shall make no remark. Its obvious insufficiency to explain delirium will rather support our opinion of its being occasioned by unequal excitement than the theory of Dr. Crichton.

The different kinds of joy, under which title are also arranged content, self-satisfaction, and the more purely intellectual pleasure, derived from works of reason well executed, are properly enumerated. The theory of laughing is ingenious.

‘ This phenomenon almost always takes its origin from slight, transitory, and sudden occasions.

‘ It appears to me, that the ideas which excite it, almost always owe their effect, on the one hand, to the suddenness and violence of their physical impulse on the brain, by which the internal nervous impressions are sent with force to the diaphragm, and other organs of respiration: and on the other hand, to something peculiar in the impressions themselves, corresponding with the mental perceptions which excite them. All moral causes which make us laugh, occasion a sudden transition from one series of ideas, to others which are not only dissimilar, but contradictory to the former. This kind of contradiction is either, 1st. A contradiction between words and their more obvious meanings, or, 2dly. A contradiction between the sentiment which the words convey, and certain peculiar modes of thinking. 3dly. It consists in actions which are contradictory, inasmuch as they are apt to occasion two very opposite emotions at one and the same moment of time. Instances of the first kind are frequently met with in puns, especially bad ones, or *jeux de mots*, lively repartees, anecdotes, and the history of certain equivocal toasts, that go round with the glass. Of the second kind are the adventures of Don Quixote, the relation of a Baron Munchausen; certain satyrical caricatures, and all extravagant but harmless exaggerations of truth. To the third class belong a vast variety of objects, such as the tricks and gestures of stage-fools, and clowns, in pantomimic entertainments, whose faces and gestures display the most sudden transitions from seriousness to a broad grin; from crying to laughter, from awkward obsequiousness and ceremony, to excesses of familiarity, and disrespect; from terror and apprehension, to foolish intimacy and security. There are a number of other causes of laughter which are apparently of a very different nature, and, doubtless, of a singular kind, since, when they are considered abstractedly, they ought to produce a very different moral effect; but the suddenness with which the contradictory parts of these causes strike us, produce a degree of irritation which is not to be withstood. The misfortunes of others, even those which are often attended with serious consequences, are what are alluded to. We are all inclined to laugh when a person from inattention knocks his



head against a post, or wall, or tumbles down awkwardly; what surprizes us much more is, that many (I am almost tempted to say most people) now and then have been inclined to laugh when a person has first begun to relate some misfortune which happened either to himself or to another. Nay, a more unaccountable circumstance of this kind is, that many people, when they have to tell us of the death of another person, feel themselves often inclined to laugh at the moment when they first begin to speak of it. It is by no means easy to discover the true explanation of this circumstance, for it cannot be conceived to be owing to a want of sensibility, since it often happens to those possessed of the most humane and feeling hearts. It appears to me to be more owing to the contradiction which exists between the ideas present in the narrator's mind, and those which the face of the person, to whom he is about to relate the circumstance, awaken in him; or it may arise from the narrator's mind having been occupied the moment before with other thoughts of a very opposite nature; for it never happens to any one who has been thinking seriously on the event for some time before, and who is prepared to relate it. The reason why most people are inclined to laugh when a person first begins to give some melancholy account of himself, generally arises from the serious countenance, and grimace which he assumes on the occasion, and which, for the most part, are in complete contradiction with our own feelings at the time; but as all serious impressions, when they are transmitted to muscular parts, are to be considered as physical stimuli to them; and as a quick repetition of stimuli produces a quick repetition of action, and unequal stimuli produce unequal action, hence the laughter must be excited, and necessarily consists in short, violent, and rapid contractions of the diaphragm, interrupting the natural expiration, and preventing, for a considerable time, the taking in a fresh quantity of air, or of breath, to use the common expression.

‘It is evident, from what has been said, that laughter is, for the most part, an affection of the body, arising from certain thoughts which occur without the intervention of the will; that is, the thoughts which produce laughter do not necessarily excite volition; a person, indeed, may laugh voluntarily, inasmuch as he can voluntarily direct the impulses of this principle to the diaphragm and abdominal muscles: but as to leaping, dancing, and singing for joy, these, always, are to be considered as voluntary acts, although, indeed, we are not always conscious that they are so; for the suddenness and force of the impressions which excite them is so great, that no deliberation takes place.’ Vol. ii. p. 153.

The effects of joy are wholly of the animating kind. It is said to excite attention with more energy; but it is certainly not calculated to fix it. The judgement is quicker, but not, in general, more correct; yet our author thinks that joy will render the decisions of mature judgement more accurate.

The various degrees of grief are correctly enumerated. The causes of sobbing and sighing are explained from the debilitation, which accumulates a greater proportion of blood in the larger arteries. This debility is supposed to be of the indirect kind. Dr. Crichton, according to Brown's doctrine, thinks that there are two species of indirect debility, the one following increased vascular action, the other exhausting the irritability without any such increased action. If, however, to say that grief is debilitating and depressing 'is not explaining any thing,' as it is not shown how it 'produces this depression of the vital energy;' to attribute it to indirect debility, where no increased action precedes, is still more unsatisfactory. In this case we may as well ask how grief increases the powers, so as to produce *indirect* debility; or, indeed, at once deny it to be a case of this kind, as the former state is not observable—'quod verbo dicitur, verbo negare fat est.' We are sorry to see a valuable work disgraced by this jargon. The whole series of effects of grief, from its first occurrence to its termination in chronic weakness or melancholy, are so truly demonstrative of debilitating powers, that it is trifling to look farther for the source. The whole train, in our author's well detailed narrative, sufficiently confirms this opinion. The progress to despair is accurately described, as well as to suicide, or that indirect kind of suicide, arising from delirium, which induces the miserable wretch to end his life through the medium of others, by committing a deliberate murder, and yielding himself up to justice.

The alternation from melancholy to furious mania appears to our author a problem of difficult solution; and we are not certain that he has attained the true solution. At the same time we are as little confident of our own opinions, which certainly require a fuller examination. We apprehend it, however, to be a fact, that violent delirium and convulsions are as compatible with a low state, and with debilitating causes, as with opposite ones: they are often the last symptoms in a constitution worn down by chronic weakness; and, when we traced delirium to an unequal excitement, we were as willing to believe that the want of energy, in some parts of the brain, was its immediate cause, as the increased excitement in others.

Constitutional melancholy, and the same state brought on by the constant operation of remote causes, are next described, and the chapter concludes with an account of the different species of melancholy.

Fear is the next subject of consideration; and our author's remarks on it are judicious. Terror differs from fear only as the more sudden effect of dangers immediately impending. The changes produced on the constitution, by each, are the same. The sudden and violent exertions, immediately follow-



ing terror, if not in excess, appear to be convulsive, and, like the convulsions, epilepsy, catalepsy, &c. from grief, to be connected with its debilitating powers, though differently explained in the volume before us.

Anger is not explained at equal length, or with equal judgment. It is considered as arising from circumstances which affect, or seem to affect, the welfare or preservation. But sudden disappointment, where neither can be said to be involved, ungrateful returns, ludicrous imitations, and many other causes, will produce the same effect. These, however, only meet in principles purely selfish, but not so strictly limited, as in our author's system. He describes two kinds of anger, the violent passion, and pale rage. On the latter subject he has said little. A sudden torpor seizes the whole frame, and this at least may be admitted as a case of indirect debility, which means, however, no more than a sudden exhaustion from too violent excitement.

The observations on love are more correct. The passion, which is excited at first sight, seems, according to Dr. Crichton, to be raised by a physiognomical influence, which decorates the beloved object with every mental or moral quality; and, from this cause, he thinks, many preposterous love matches, as they are termed, may be explained. He does not think, with some modern reformers, that women should step beyond their spheres, and rival men in science or activity. His opinions on this subject deserve to be recorded.

‘ When we inquire into the nature of the moral qualities which, in combination with personal charms, give birth to the emotions of love, we readily discover that they are not the higher qualities of mind. It is not on account of a superior memory, imagination, or judgment, that either a man or woman is beloved. These, doubtless, may occasion the sentiments of respect, but they do not excite the fond affections of which we are treating. In regard to the female sex, it is certain that a woman endowed with an extensive and retentive memory like that of Cyrus, with the erudition of a Gibbon, or the judgment of a Mansfield, will rather avert than promote love by means of such endowments; for there is a species of awe connected with the admiration of these, which damps and often forbids the familiarities to which this passion gives birth, and in which its most lasting pleasures consist. Let not the fair sex believe, as is too commonly the case, that men are jealous of learning in them. Men only regret that learning sometimes tends to destroy the female character, and to rob it of many of the softer and more endearing qualities for which the sex is pre-eminently distinguished. It is a lamentable truth, that the qualities of the heart, as they are commonly called, often suffer by the culture of the head. Affability, an amiable, uniform, and cheerful temper, elevated sentiments un-

injured by affectation, decency and elegance of manners, a correct, but not a masculine judgment, a quick and pleasant wit, a humane and gentle disposition, a feeling heart, sympathizing with all the gay and kinder passions, as well as with grief and pain; these are the principal moral charms which, when joined with personal beauty in the fair sex, fascinate almost every heart. But these often suffer by intense study, and by the removal of what are called prejudices of religion and morality; and hence a certain degree of erudition, and strength of mind in an equal degree, are often hurtful to love. On the other hand, I hope it is almost unnecessary for me to add that, although the admiration of the higher powers of the understanding in women seldom enters into the composition of this passion, yet the neglect of these faculties is often a reason why the common exciting causes fail to produce their proper effect; for as every thing which is likely to create aversion, or even indifference, is a fatal poison to this passion, and as ignorance, and want of sense, cannot give birth to any other sentiments than these, their influence may be easily divined.' Vol. ii. p. 308.

Dr. Crichton does not strongly believe in the power of love to produce insanity; but thinks that love, either real or fancied, is often a first symptom of the disease, and is thus considered as the cause. The effects of love, on the functions of the body, are accurately explained; and a narrative of the effects of disappointed love, which happened in Germany, similar to the fatal termination of the connexion between Mr. Hackman and Miss Ray, concludes the chapter.

In the conclusion of the volume, the principal opinions offered in this work are collected in an aphoristic form. In the appendix, we find M. Greding's medical aphorisms on melancholy, and on various diseases connected with it. These regard 'the duration of the disease;' the 'manner of the patient's death;' the 'size of the head;' the 'strength and weakness of the skulls of insane people;' the 'shape of the skull;' the 'state of the dura and pia mater,' as well as of the brain in general; of the ventricles, the pineal gland, the cerebellum, the glandula pituitaria, and the basis of the skull. This collection of facts is highly important; and it shows, that there are few cases of mania, epilepsy, and idiotism, in which careful dissection does not trace some topical change in the brain, or its containing parts. Many of the changes are probably the *effect* of the disease; but many may, perhaps, be properly considered as the *cause*. Some interesting notes, chiefly quotations from other authors, conclude the whole.

As we have examined this work in two extensive articles, we need not say, that we think it an useful and valuable performance. In extent of collection, clearness of explanation, and accuracy of judgement, it rises above many works of the



present period. That the author sometimes errs, or that we sometimes think differently from him, may be easily supposed on subjects where investigation is difficult and precarious, and truth or certainty not easily attainable. We have only to regret, that the printing is carelessly executed, and that the errors of the press are numerous and important.

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*The Principles of Mathematics and Natural Philosophy. Designed for the Use of Students in the University. In 4 Vols.*

*The Principles of Mechanics. By James Wood, B. D. Vol. III\*. Part I. 8vo. 3s. 6d. sewed. Wingrave.*

*The Principles of Hydrostatics. By the Rev. S. Vince, A. M. F. R. S. Vol. III. Part II. 8vo. 3s. sewed. Wingrave.*

*The Elements of Optics. By James Wood, B. D. Vol. IV. Part. I. 8vo. 4s. Boards. Wingrave.*

THE want of an elementary work in the mathematics and natural philosophy, for students in the university of Cambridge, where these sciences are particularly cultivated, was long felt; and the offer to supply the defect by the present writers, the one a professor of astronomy, the other a tutor of a large college, was naturally accepted with pleasure by the syndics of the press in that university. It was not expected that they would add to the stock of science: it was desired only that the materials of the course of lectures adopted in most colleges, and dispersed through a variety of books, should be collected within a small compass, and arranged in such a manner as to enable the student, with the aid afforded him in the lecture-room, not only to attain a comprehensive view of the subject, but to solve the greater part of the questions which might be proposed to him at his final examination. The great objects of such a work are the invigoration of the reasoning powers, and the enlargement of the mind, by the variety of new ideas which the study of nature necessarily introduces. Clearness of demonstration, mutual connection of parts, preciseness of definition, strict attention to terms and style, are requisite in a work of this kind; and we expected to find these qualifications on the present occasion; but we can only regret our disappointment,

Throughout the work we observe little taste or elegance. There is a carelessness, both in language and deduction, which strikes us on numerous occasions: experiment and science are confusedly mixed; scarcely a thought occurs to enlarge the mind from the contemplation of nature, nor do the reasoning powers often feel the gratification of following

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\* For an account of the first and second volumes, see Crit. Rev. New Arr. Vol. XV. p. 51, and Vol. XVI. p. 427.

the developement of a simple principle in a well-connected demonstration. It was once our intention to have perused the whole with that degree of critical accuracy which a work of high importance demands, not with a view of pointing out blemishes, but to show the progress made in the art of instruction. We should, however, expose ourselves to the imputation of want of candour, if we should pursue this plan; for, where *pauca* (we cannot say *plura*) *nitent*, objections and censures would disgust by their frequency.

Without doubt the nature of the barometer is thoroughly understood by our authors; and, as it is now so popular an instrument, the want of accuracy is not of the greatest consequence. But a little attention to the meaning of the word would have been acceptable to the student; and though the barometers in the shops are made with glass and filled with mercury, yet there are also barometers made with wood and filled with water. In England also the mercury in a barometer near the surface of the earth stands in general between twenty-eight and thirty-one inches; but, since the invention of air-balloons, these barometers are carried high into the air; and, though the mercury should sink ten inches, the instrument does not cease on that account to be called a barometer. From the neglect of inserting the words *in England and near the surface*, the general assertion that the height of the mercury 'is always contained between the limits of twenty-eight and thirty-one inches' may lead a young man to similar inaccuracy in the senate-house, and lower him in the scale of honours. This is indeed a trifling inaccuracy; but these trifles amount to a considerable mass; and sometimes, in a demonstration, the learner is as much in danger as in this easy description. The centre of pressure is properly defined; and the question that follows the definition is to find the centre of pressure in a plane surface. It is said that the centre of pressure is at the same distance from the intersection of the plane produced and the surface of the fluid, as the centre of percussion of that plane is from the same intersection, if it were made the axis of suspension to the plane. But it does not appear that, if the effect of the pressure to make the plane move about this imagined axis of suspension were similar to that of percussive force, the plane would remain at rest if the centre of pressure thus found were supported. It might be said indeed that the plane would not move round this axis of suspension by the effect of pressure; but would the tendencies to motion in other directions be suspended? The two centres are said, however, not to be the same, though their distance is produced by the same expression; for the sum of all the products, made by multiplying each particle into its perpendicular distance from the surface, and its perpendicular distance



from the line drawn from 'the centre of gravity to the axis of suspension, is not generally equal to nothing; therefore the whole pressure will not balance itself upon the line drawn from the centre of gravity to the axis of suspension.' The length then of the line drawn from the centre of pressure to the axis of suspension may be found by the rule for finding the centre of percussion; and we come now to the mode prescribed for finding the position of this line, which is by making equal to nothing the sum of all those products, asserted 'not to be equal to nothing.' We fear that our readers are now as much involved in the labyrinth as ourselves; and we will extricate them if possible in the author's words. 'It is not therefore true in general that the centres of pressure and percussion are the same points, as is asserted by writers on this subject: indeed, there are but very few cases in which they coincide.' Here the learner is left: no instances are given to exemplify the rule; nor is a single case specified in which the two centres unite.

We will now suppose that the learner, having been fully instructed in this problem, is desired to find the centre of pressure of the square bottom of a pail, the square being parallel to the surface of the water. He produces the bottom to meet the surface of the fluid; but, alas! his efforts are vain; for Euclid tells him that the bottom and the surface of the fluid will never meet. Adieu then to the sum of all his products in the numeration of his expression, and to the product in his denominator, by which he is to find the distance of his centre from the axis of suspension! adieu to the sum of the product, which is to be made equal to nothing, to find the position of this distance! The poor soph is left to puzzle his brains without a ray of comfort, and dreads the attack of elliptic, parabolic, and hyperbolic bottoms, wielded by future examiners.

We have given this merely as a specimen of carelessness in demonstration, without insisting upon the fallacy of the attempt to discover the centre of pressure from the centre of percussion, as this method has been pursued by other writers. But the looseness of expression, the sum of products equal to nothing, the want of instances, the indecisive manner in which the question is left, are defects which certainly discredit an elementary work published by the university of Cambridge.

We regret that there is still so much room left for the exertions of writers upon this subject. A comprehensive system of the mathematics remains a desideratum; but the university ought not to be discouraged at the failure of the present attempt. The blemishes in this work may be corrected; and we cannot doubt that, to a profound skill in science, a suf-

ficient degree of elegance and taste may hereafter be joined to recommend it to the learner.

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## MONTHLY CATALOGUE.

### P O L I T I C S.

*Substance of Mr. Canning's Speech, in the House of Commons, Tuesday, December 11, 1798, on Mr. Tierney's Motion respecting Continental Alliances. 8vo. 1s. 6d. Wright. 1799.*

**T**HIS speech was delivered in consequence of a curious motion; namely,

‘That it is the duty of his majesty’s ministers to advise his majesty, in the present crisis, against entering into engagements which may prevent or impede a negotiation for peace, whenever a disposition shall be shewn on the part of the French republic to treat on terms consistent with the security and interest of the British empire.’ P. 1.

On so vague a motion, from which there seems to have been no possibility of deriving any advantage, it was not difficult to entertain the house in a ludicrous manner; but a young speaker cannot expect that the effusions of a moment will stand the criticism of the closet. His raillery may be endured when it is directed according to the licence, which now seems established, instead of the grave discussion of a question, of playing upon an opponent; but, when it is pointed at the great lessons of revelation and morality, we must not suffer it to pass unnoticed. This speaker ought to take shame to himself for not being able ‘to comprehend’ what he is not too old to remember from his Bible, that we are all children of one large family. He has duties to perform as a member of the British senate; but there is no necessity for contrasting those duties, or supposing that they can be contrasted, with the duties of the gospel. If some men have pretended to a benevolence which they do not possess, the Christian is not to forget, whether he be in or out of parliament, the great characteristic of his religion.

The irony of this speaker is unfortunately of a cast which may occasion it to be taken by the generality of his readers as his serious meaning. Thus, speaking of the monarchy of France, he tells us,

‘By the monarchy I mean, of course, that cruel, wicked, profligate, abominable despotism, of which we have heard so many,



and no doubt, so just complaints,—which oppressed France with I know not what unheard of cruelties,—which insulted England, and desolated Europe, by crimes and calamities such as can never be imputed to the French republic.' P. 11.

By the 'I know not what unheard-of cruelties' are evidently meant the day of St. Bartholomew, and the revocation of the edict of Nantes. A specimen in his more serious humour may be given. Having conjured up some idea of his own on a supposed change of politics in this country, he bears down upon his adversaries with the following interrogatories :

' If all this is changed, allow me to enquire of those who can instruct me, by what process the change has been wrought? and at what period? What is its origin and date? Did it come in with the new style? Was it on *primidi*, *duodi*, or *decadi*,—in what month, and in what year, of the new republican calendar? Did the old system expire in September, and the new one begin with *Fructidor*?—I really ask for information. I do not mean to question the propriety of the alteration, but to get at the reason of it. I am not too old to learn. But I cannot take it upon authority alone; and that too, an authority which has always hitherto been on the other side. I must continue to repeat my old catechism, until I am sufficiently illuminated to understand the articles of the new.' P. 58.

In argument he is not much more successful: and a carelessness of style pervades the composition.

*The Wrongs of Unterwalden. Originally published in September 1798. Translated by Rev. Weeden Butler, M. A. of Sidney Sussex College, Cambridge. 8vo. 2s. Cawthorn. 1799.*

The inhabitants of Schweitz, Uri, and Unterwalden, resisted the attacks of the French with the wonted bravery of their ancestors; and the republican energy of these cantons was overpowered at last by numbers. An Englishman stands not in need of studied declamation to feel for the miseries of a brave and injured people; and the bombast which prevails through this harangue is calculated to diminish the effect which a plain relation of facts would excite. He turns with disgust from language like the following address to the Helvetic directory :

' Inhuman, recreant caitiffs! by what unhallowed authority durst ye lay your fangs on the liberty our ancestors established so long ago? What earthly power could palliate the violation of our great renown?—And this was done, by whom? Oh! unheard-of ignominy! By you!—by you, who were farrowed in the lowest sinks and sewers of obscurity; you, who have swilled the eleemosynary garbage of a foreign government, and now batten in spoils the wages of apostacy; by you, in fine, who are thus contemptu-

ously driven forth, to wallow in such crude dregs of confiscation as the pampered gluttony of France rejects with loathing.' P. 38.

It is in vain that the translator in the preface, for we presume that the preface was written by him, apostrophises his countrymen by the epithets 'Wise, virtuous, religious Englishmen:' wise, virtuous, religious Englishmen know the difference between good and bad writing.

*A Letter to the Pope on the probable Cause of the War; and that it waits on his Holiness to invite the Blessings of Peace. An humble attempt (as far as Fallibility can go), from the cool Reflections of Religious Reason, not dictated by ardent Passions, nor warped by the plausible Insinuations of Prejudice. By Christophilus. 8vo. 1s. Richardson. 1799.*

This is a letter seriously written to exhort his holiness to avert the just judgements of God now upon the earth by the reformation of his church. The holy father is desired to root out the various corruptions which have been supported by ages, and to return to the simplicity of the gospel. These corruptions are concisely enumerated; but we see no reason to expect that such exhortations will tend to their removal. It does not appear that the catholic churches which have been hitherto safe from Gallic devastation have made any steps towards reform; and the French who have emigrated from their native country carry with them an increased bigotry and a more superstitious attachment to the Romish delusion. The axe is laid at the root of the tree; and the true protestant, reflecting on the many ineffectual appeals that have been for ages made by his martyred brethren to popes, councils, and sovereigns, attached to their decrees, can now only wait in pious awe for the consummation of the decrees of providence. "Come ye out of her, my people," he repeats after the angelic voice, "lest ye join in her sins and receive her punishments: for her sins have accompanied her unto heaven, and God hath kept in mind her iniquities."

#### PROPOSED UNION BETWEEN GREAT BRITAIN AND IRELAND.

*Speech of the Right Honourable John Foster, Speaker of the House of Commons of Ireland; delivered in Committee of the whole House on Thursday the 11th of April, 1799. 8vo. 2s. 6d. Robinsons. 1799.*

Mr. Pitt and Mr. Foster are at issue on the great question of the union. It is fortunate that they have differed so materially in their opinions; for, if the question has been agitated with great warmth on the other side of the water, both parties have had the fairest opportunity of fully discussing the measure; and both nations, from the interval allowed between the proposal and the execution, are enabled to weigh with candour and impartiality the arguments of the numerous speakers and writers on the subject. But the terms of



the union appear to us to involve more difficulties than the previous question of the propriety of the measure. In the arguments urged against it by the speaker of the Irish house of commons, we can by no means acquiesce; and we can see nothing in the settlement of 1782 which should prevent the two nations from making farther progress towards mutual harmony and prosperity. That arrangement may have been the best that wisdom could devise according to the circumstances of the time; but the events of seventeen years may have made considerable alterations in the state of both countries; and a measure which was not adviseable in the former period may now be loudly called for, or may indeed be absolutely necessary for the salvation of the sister country. We speak thus because it seems to us to be more adviseable to consider the proposed measure as it bears on the present state of both countries, than to enter into a minute inquiry into the nature of the arrangement of 1782 and the means by which it was produced. To those, however, who think the discussion of this arrangement of greater importance, the first fifty pages of this speech may be recommended; for we must do the Irish speaker the justice to observe, that he has brought forward with great clearness, and judiciously arranged, whatever can be urged in favour of his statement. On reading the speech with attention, we are compelled to adopt this conclusion, that in 1782 the two nations determined on a measure which the one urged with some vehemence, and in which the other thought it prudent to acquiesce; and that in 1799 the two nations treat of a measure urged without violence by one party, and likely to be acquiesced in by the other with that degree only of partial disapprobation which may naturally be expected on the first change of an imperfect constitution.

With regard to an argument used by Mr. Pitt, the speaker, on settling the question of arrangement, seems particularly unfortunate.

‘ Here I will dismiss this part of the subject, with applying it as a full answer to one of his disjunctive sophisms, which he states so boldly when he asks, “ how is the evil of commercial jealousies acting upon the laws of two independent legislatures to be remedied ? ” and answers: by two means only, either by some compact entered into by the legislatures of the two countries, or else by blending the two legislatures together. I defy the wit of man, he says, to point out a third. I answer, his own conduct and that of both the kingdoms has pointed out a third, that of the good sense and mutual interest of each country from time to time, passing all laws necessary to prevent the operation or inconveniences of commercial jealousies: a mode which was not as certain at the time as the propositions, because there was no security of its being adopted, but which being carried into execution, is not only equally effectual, but is more sure and permanent, in as much as mutual good-will and interest form a more indissoluble junction than the compulsion of law, which as

between states, has never proved a valid bond when the others ceased to exist.' P. 48.

The evils of commercial jealousy, says Mr. Pitt, may be removed, if the two legislatures should previously agree in enacting laws, or should be blended into one; but the speaker says that they may also be removed if proper laws should be made from time to time to prevent the inconvenience of such jealousy; and in this the whole difficulty is comprehended. If the Irish parliament should give way in every instance to the British, what becomes of its boasted independence? and it is not to be expected that the more powerful should accede to the caprices of the inferior legislature. Mr. Pitt has pointed out two modes which are certain: the speaker proposes one which depends upon accident and circumstances.

On the question of peace and war, the same objection to the speaker's statement remains. 'The only difficulty which a difference of sentiment' between the parliaments on this subject 'could create, would be, that the one which disapproved might withhold its supplies until good sense should induce it to acquiesce.' This good sense is too precarious a thing for a statesman to depend on; but the real situation of the Irish parliament is clearly seen by a plain deduction from this statement. If the king of Ireland, with full consent of his parliament, should make war on Spain, and the English should not have the good sense to grant supplies, what would become of Ireland? Would it wait with patience for the arrival of this good sense amongst us? The fact is, that, when a war is carried on against the approbation of a great part of a community, it is a disadvantage; and much greater must be that disadvantage if the legislature itself of one branch of the empire should refuse to co-operate in the promotion of a common object.

Good sense is also to prevent the two parliaments from disagreeing in legislative acts of material necessity: or, in other words, the smaller body must submit to the larger; and, if practice is, according to the whole tenor of our speaker's argument, preferable to theory, it proves only that there has been such a control in the English government as could keep together the discordant elements of an independent Irish legislation; but it is surely better to remove the necessity of that control, and to give to Ireland a communion of interest with every part of Great-Britain.

Our limits will not permit us to follow the speaker in every point which he triumphantly carries in his own opinion against the union. The whole dispute between the parties is that of a mistaken independence. With this he flatters his countrymen; and an union, he says, will degrade them 'from an independent kingdom into an abject colony.' This, however, is the reverse of the case. The ruling party in Ireland can be considered only in the light of a colony; it is not an abject one, but it is still a colony. Its independence as a kingdom is merely nominal. By an union every



Irishman will become the member of an independent empire; and in rights he will be equal to every man according to his station on this side of the water. The differences which now subsist will gradually subside; and the prosperity of Ireland will be promoted. We therefore think that the offer from Great-Britain ought not to be rejected; and we hope that both parties will unite with zeal in arranging the terms of union, so that, with a strict regard to the constitution settled at the revolution, the few blemishes which have arisen in it may in the imperial parliament be effectually removed.

*Observations on the Speech of the Right Hon. John Foster, Speaker of the House of Commons of Ireland, delivered there, April 11, 1799. By a Gentleman at the Bar. 8vo. 1s. 6d. Downes. 1799.*

The gentleman at the bar throws new light upon the constitution of this kingdom. According to him,

‘The king and the privy council are the first and complete principles of the constitution; they will exist as long as the people; because, by being the soul of the constitution they are immortal.

‘The privy council is the first order between the king and the people, and yet so blended with the kingly office as to constitute a part of it, as the king personally cannot act without it; so that, in fact, the king and council, in council, execute the kingly office, which is the king, and which is the foundation of the constitution.’  
p. 19.

The houses of lords and commons are mere emanations from the immortal sovereignty of the king; and hence is proved the propriety of the metaphor for which Mr. Reeves was tried as a libeller on the constitution. We could hardly have supposed it possible that such trash should be again offered to the people—much less that it should be brought forward to prove that ‘the right of existence of an independent legislature in Ireland is unknown to the constitution.’ But, after making due allowance for a barrister’s ideas of the constitution, and for that phraseology which a barrister is accustomed to use with his brethren, we find several observations not unworthy of attention.

*The Speech of Lord Minto, in the House of Peers, April 11, 1799, on a Motion for an Address to his Majesty, to communicate the Resolutions of the Two Houses of Parliament, respecting an Union between Great Britain and Ireland. 8vo. 2s. 6d. Stockdale. 1799.*

It is with great pleasure that we have observed the wish of many persons of considerable consequence to leave to posterity their opinions on the grand question which was lately brought before the legislatures of Great-Britain and Ireland. The question has been fully examined on both sides of the water; and few doubts now re-

main of the propriety of a speedy adoption of the scheme. The reasoning in lord Minto's speech is in general very good ; but it labours under the disadvantage of being conveyed in a heavy and inanimate style and manner.

Having endeavoured to prove the necessity of a connexion between the two countries, lord Minto inquires into the best form of that connexion. This question is first argued generally, and rather tediously ; but in the application of the reasoning to the particular situation of Ireland, some judicious remarks occur. On the propriety of taking the state of the catholics into immediate consideration, we concur entirely with his lordship.

‘ I am desirous, therefore, of declaring for myself, that I shall think the union much more perfect, much better adapted to all its beneficial ends, and the benefits to be expected from it, in such a case, I think incalculable, if the just claims of the catholic Irish are provided for by an explicit article of the treaty itself. After having thus declared my own mind, and distinctly pronounced my own judgment on this great leading point, I think it right to add, that if any political peculiarities of the present time, should render it impracticable to engross these wholesome provisions in the written treaty itself, I would rather restrain my wishes for the immediate accomplishment of this desirable end, than expose this great transaction to needless and unprofitable hazard, by unseasonable pertinacity or impatience. And I should still look with confidence to a period when the object I have mentioned will result as a natural consequence, from the treaty, and when this desirable change will flow, with many other blessings, from the impartiality of the imperial and united legislature.’ P. 79.

The question of the competency of parliament is not so happily discussed. The gravity of the house probably destroyed the effect of the intended irony on popular meetings ; and those to whom the phrase of the sovereignty of the people is highly offensive, will not be pleased to find his lordship a defender of it under any modifications.

‘ The sovereignty of parliament, thus explained, is in the end no more ; it is neither more nor less, but identically and precisely the same with the sovereignty of the people itself, appearing in the only visible, tangible or perceptible form in which it can be recognized in this country.’ P. 140.

The language of this speech is not always correct ; and some curious sentiments occur. But, notwithstanding occasional inaccuracies, a quaintness of expression, an affectation of logical precision, and the use of scholastic terms, the soundness of reasoning which in general prevails in this discourse would do honour to any statesman.



*A Letter addressed to a Member of the Irish Parliament, on the Subject of the proposed Union between Great Britain and Ireland.* 8vo. 1s. Murray and Highley. 1799.

This writer compares the 'government of Ireland to an anarchy formed from the most pernicious of oligarchies, contending against the most unruly of ochlocracies;' and he asserts, that 'the parliament of that country is not a complete representation of the people, because founded on the express exclusion of two millions of the population from the elective franchise. A government or sovereignty delegated by about five or six hundred thousand out of nearly three millions, scarce deserves the name of government.' It has assuredly no pretensions to the title of representative government; but, if one fifth or one sixth of the population be admitted to the right of voting, the representation in Ireland is far better than that of Great-Britain. On other points, the usual arguments are adduced in favour of an union of the two kingdoms.

#### F I N A N C E.

*Three Essays, on Taxation of Income, with Remarks on the late Act of Parliament on that Subject. On the National Debt; the public Funds; on the probable Consequences of the Law for the Sale of the Land Tax; and on the present State of Agriculture in Great Britain; with a Scheme for the Improvement of every Branch of it, and Remarks on the Difference between National Produce and Consumption.* 8vo. 3s. Cadell and Davies. 1799.

We agree with this writer that taxes on consumption are both unequal and pernicious, and that taxes on income are preferable to them; but we cannot allow that the latter mode of taxation is 'the only scheme that has yet been proposed by which money can be levied with equality.' On the contrary, the glaring inequality of demanding the same sum from a precarious as from a fixed income, has been demonstrated in so many points of view, that, however imperious the necessities of the state may be, this mode of taxation has no pretensions to the attribute of equality. The alterations which our author proposes, in the mode of appointing assessors, are not of great importance; but we agree with him in his opinion, that those who have above two hundred pounds a year should be taxed in an increasing progression. With regard to the wealth of the kingdom, which this author rates much higher than Mr. Pitt, we may expect some better data on the returns of the income tax; but we suspect that his estimates of our wealth are too high, when he supposes that he can draw from it, by an income bill, nearly twenty-four millions.

On the sale of the land-tax, we do not derive any material information; and we smiled at the essay on the improvement of agriculture. The writer proposes to give effectual encouragement to

that pursuit by an annual donation of fifteen hundred thousand pounds, to be divided in certain proportions among the counties, and distributed either in *præmia* or in loans amongst our farmers; and, for the distribution of these *præmia* and loans, a board of agriculture is to be formed in each county. His intentions, however, are good; and some of his hints are judicious.

*Estimate of the Produce on the Tax upon Income; with a few Observations on the Impolicy of the Measure.* 8vo. London, Printed by John Lambert. 1799.

This work, we understand, proceeds from the stock exchange. The calculations do credit to the writer. The basis is the account delivered to the house of commons of the number of persons who pay assessed taxes, divided into classes according to the amount from six shillings to four hundred pounds and upwards annually; and, according to that statement, the net produce of the present tax on income is calculated at 6,279,222*l*. If this should really be the case, the writer justly remarks that we are engaged in a contest in which the expenditure of one year (1796) was nearly equal to the whole income of the people.

*A Method of increasing the Quantity of circulating Money upon a new and solid Principle.* No Publisher's Name.

Among the many uses of the national debt, the writer of this essay has discovered that it is of greater advantage than the mines of Potosi. Circulating medium is now a fashionable phrase; and the *thing*, whatever is meant by the *word*, is said to be, in a great measure, a *desideratum* in this country. To supply the defect, it is proposed, that every holder of stock should divide it into two parts; one stationary, the other capable of circulation. Thus the holder of 20,000*l*. stock is to have 5000*l*. in stock notes, for the payment of which the former sum remains in security at the bank. The persons, therefore, who receive any of his stock notes in payment for a debt, cannot be losers unless the funds should fall so low that the whole 20,000*l*. when sold out, will not be equivalent to the sum for which the stock notes were given in payment. This the writer calls increasing the circulating medium of the country; and he supposes that these stock notes will circulate as readily as bank notes. We have our doubts on this head; and we can see no advantage whatever in the plan.

#### RELIGION.

*A Sermon, occasioned by the Death of the Rev. D. Turner, M. A. of Abingdon, Berks; who died September 5th, 1798, in the 89th Year of his Age.* By John Evans. 8vo. 1s. Knott. 1798.

Mr. Turner had officiated for many years as an anabaptist minister at Abingdon, and maintained a respectable character to the last. His successor pays, in this discourse, a grateful tribute to his me-



mony, from Acts ii. 24. His observations are pertinent to the text, and suited to the occasion, and, we doubt not, were well received by the auditors.

*A Discourse on the Use and Intention of some remarkable Passages of the Scripture, not commonly understood. Addressed to the Readers of a Course of Lectures on the figurative Language of the Holy Scripture. By William Jones, M. A. 8vo. 1s. 1798.*

In the interpretation of scripture, great liberties have been taken by those who are inclined to allegorise the facts contained in it. That the mode of teaching by signs was very ancient we may believe; but that miraculous facts, such as the recovery of the axe by Elisha and the mode of paying tribute by Christ, should be signs of things totally remote from them, and not at all hinted at by the performers of these miracles, may justly be doubted. We shall present to our readers the secret meaning of the miracle of the tribute-money, as explained by Mr. Jones.

‘By a miracle of like sense and signification, did our blessed Saviour pay tribute for himself and his disciple from the mouth of a fish which came first out of the sea. I have a notion of my own, for which I can produce no authority of any commentator, that the three orders of animals, the fowls of the air, the beasts of the earth, and the fishes of the sea, represent three states of being: the fowls of the air, the angelic or spiritual nature, both bad and good; the land animals, the present state of man’s life; the fish of the sea, the state of the dead, who are silent and invisible. This may appear strange and visionary to those who have not considered it: but, if the distinction is founded on the scripture, then the fish, that first cometh up, is he that first cometh up from the dead, as Christ did; the first fruits of them that slept: and as he rose for our justification, he brought with him our ransom, to be paid for those who have no tribute-money of their own to give. With this sense, the case was worthy of the divine interposition.’ p. 27.

In this instance the writer has, in our opinion, hazarded too much; and yet we would not be considered as entirely rejecting his system. He who treads upon holy ground should be prepared accordingly. Many things, which Christians frequently pass over without attention, were doubtless intended for signs to them; but to comment upon these signs requires a cool head and sound judgment.

*A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 10, 1798. By the Rev. Gerrard Andrewes, A. M. 4to. 1s. Rivingtons.*

From 1 Cor. iv. 13. the preacher points out, in forcible language, what the ministers of the gospel are to suffer, and how they

are to act. He vindicates the respectability of the clerical office, and strongly censures

‘ the exhibition of profane and ludicrous prints in almost all the streets of our city ; the direct tendency of which’ (he remarks) ‘ is to lead the undiscerning to imagine that the religion of Jesus Christ is a fit subject for mirth, and little else than a fable imposed on the credulity and fears of man, and supported by the fraud or power of those who are interested in its success. So fully am I convinced that the accumulated load of evil which now threatens this nation, has in a great measure been produced by means of this particular species of seduction, that I cannot but call upon those whom it more immediately concerns, to give it their most earnest attention. The spotless minds of our children are thus defiled by images the most impure : the hopes and fears of a future existence are rendered of no force, and such dangerous opinions thus insensibly infused into the minds of the lower orders of the people, as threaten the overthrow of all that is most dear to us. We intreat moreover those who have prostituted their abilities to such wretched purposes, as well as the publishers, and I will add preservers also of immoral books, to consider, for their own sakes, that they stand in a very peculiar situation ; for as what they do or cause to be done will reach and affect posterity, it is possible for them to sin even in the grave.’ P. ix.

He proceeds to state the utility of the ministerial function to the best interests of men, and concludes with an animated appeal to the understandings and feelings of those who heard him in favour of a laudable institution.

*Religion and Loyalty recommended, and a Caution against Innovations. A Sermon preached at Christ-Church, Surrey, on Sunday, September 30, 1798, before the Corps of the Armed Association of the said Parish. By Thomas Ackland, M. A. 4to. 1s. Rivingtons. 1798.*

Since the nation has been threatened, on one hand, by inveterate foreign enemies, and, on the other, by the machinations of secret conspirators at home, the call to arms has been heard, and obeyed with alacrity from one end of this island to the other. Hence are we not only defended by a well-disciplined militia, in addition to our regular army, but also by numerous bodies of patriotic volunteers ; and since the custom has prevailed, at the presentation of the colours to these citizen-soldiers, to unite a religious service with the ceremony, a fair opportunity has been presented to clergymen to address seasonable and useful exhortations to their countrymen in arms. This has given rise to a multiplicity of religious discourses, many of which have been lately preached on occasions similar to that of the discourse now before us.

Mr. Ackland (whose text is taken from Prov. xxiv. 21.) declaims against all innovations in church or state ; and, after descanting on



the trite topics of the irreligion, &c. of our enemies, he concludes with a 'friendly,' suitable, and pious 'exhortation to the armed association of Christ-Church, Surrey.'

*Christian Patriotism. A Sermon, delivered in the Parish-Church of Stoke-Newington, in the County of Middlesex, on Occasion of the Attendance of the Armed Association of Stoke-Newington, and its Vicinity, at Divine Service, on Sunday, October 21, 1798. By George Gaskin, D. D. 8vo. 1s. Rivingtons. 1798.*

Dr. Gaskin will not give much disgust by his declamations against French principles; but we are sorry to observe, that, in praising the motives and conduct of the armed volunteers, whether in their religious sentiments they are in or out of the pale of the church established by law, he is deficient in candour towards those who may conscientiously object to religious establishments, when he attempts to confound such with the avowed or secret enemies of the state. The most decided preference in favour of any particular church cannot warrant loose declamations or ill-founded insinuations to the prejudice of all who may happen to think differently, and who are at the same time expressing their sincere desire to join heart and hand against the common foe. This is not a time for attacking and dividing, but rather for endeavouring to unite all who wish well to the peace and prosperity of their country.

*The unparalleled Favour of Providence towards Britain. A Sermon preached on Occasion of the late National Thanksgiving: by Robert Walker, F. R. S. E. 8vo. 1s. Brown, Edinburgh. 1798.*

From Deuteronomy iv. 7, 8. Mr. Walker recapitulates some of the signal favours which providence has conferred on this happy island. On such a topic it would be improper to expect formal and profound discussions. The discourse is concise, and the style neat.

*A Sermon preached in the Church of St. Margaret, August 17, 1798, before the Armed Association of the United Parishes of St. Margaret and St. John the Evangelist, in the City of Westminster: on the Consecration of the Colours, presented to them by the Right Hon. Viscountess Belgrave. To which is prefixed the Ceremony observed upon the above Occasion. By the Rev. Charles Fynes, LL. D. 4to. 1s. Hatchard. 1798.*

Amongst the numerous discourses to which the armed associations have given birth, the present is not the least respectable. The preacher's sentiments are well adapted to the occasion, and are expressed with some energy of language.

*The Bishop of Hereford's Pastoral Letter, to the Inhabitants of his Diocese, on Occasion of the great Victory obtained by his Majesty's Fleet, on the Coast of Egypt. 4to. 6d. Sael. 1798.*

We are here presented with the reflections of a pious mind on various events which have taken place during the course of this

war, delivered in a plain style, and recommending, from the history of Job, confidence in God, and zeal for good works.

*Christian Institutes : being a Popular Illustration of the Creed ; the Lord's Prayer ; and the ten Commandments : with the Sacraments of Baptism and the Lord's Supper. Designed for Families, Students, and others. By a Clergyman of the Church of England.* 12mo. 2s. Robinsons. 1799.

In this work, which is more to be praised for the plan than the execution, we met with an assertion, 'that the proper unity of the Godhead is not to be met with in the scriptures.' We were not surprised at this assertion when we saw a paragraph in which the Father is said to be 'alone in the most high, strict, and absolute sense, over all supreme. He is the God and Father of our Lord Jesus Christ ; and whenever we mention God, absolutely, we generally mean the person of the Father.' Here it is evident that the writer does not make the proper distinction between the Godhead and manhood of Christ. With respect to the Godhead, the church teaches that Christ is equal to the Father.

#### L A W.

*A Collection of Decrees by the Court of Exchequer in Tithe-Causes, from the Usurpation to the present Time. Carefully extracted from the Books of Decrees and Orders of the Court of Exchequer (by Permission of the Court), and arranged in Chronological Order. With Tables of the Names of the Cases, and the Contents. By Hutton Wood, one of the six Clerks of the Court of Exchequer. Vo's. II. III. IV. Royal 8vo. 2l. 5s. Boards. Robinsons. 1798-9.*

These volumes complete a laborious and useful collection of legal decisions relative to a very important and frequently litigated species of property. The diligence and accuracy which we noticed in our review \* of the first, are observable in the subsequent volumes of this work ; and Mr. Wood has the merit of having greatly contributed to assist the researches of the members of the profession, and of persons interested in tythes, by a correct and authoritative compilation of the numerous cases on the subject.

*The Laws respecting Wills, Testaments, and Codicils, and Executors, Administrators, and Guardians, laid down in a plain and easy Manner ; in which all technical Terms of Law are familiarly explained, &c. &c. By the Author of the Laws respecting Landlords and Tenants. 8vo. 2s. 6d. Clarke and Son. 1799.*

This publication will be found useful on the topics expressed in the title-page ; respecting which, popular information is frequently necessary.

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\* See Crit. Rev. New Arr. Vol. XXIII. p. 218.



*The Laws respecting Parish Matters. Containing the several Offices and Duties of Churchwardens, Overseers of the Poor, Constables, Watchmen, and other Parish Officers, &c. &c. By the Author of the Laws of Landlord and Tenants, Law of Wills, Laws of Masters and Servants, &c. 8vo. 2s. 6d. Clarke and Son. 1799.*

This compilation is on a subject of less general concern than the foregoing; but it may be of considerable service to the persons who are connected with parochial jurisdiction.

*A Digest of the Income Tax. With some Explanatory Notes and Illustrations. By William Withers, Esq. Recorder of the City of York. 8vo. 2s. 6d. Richardsons. 1799.*

Among the various publications explanatory of the late act imposing a tax on income, we have not found a more correct digest of that important statute.

#### M E D I C I N E, &c.

*A Defence of the Cæsarean Operation, with Observations on Embryulcia, and the Section of the Symphysis of the Pubis; addressed to Mr. W. Simmons, of Manchester: Author of 'Reflexions on the Propriety of performing the Cæsarean Operation.' Containing some new Cases, and illustrated by seven Engravings. By John Hull, M. D. Member of the Corporation of Surgeons, &c. 8vo. 5s. 6d. Boards. Bickerstaff.*

*A Detection of the Fallacy of Dr. Hull's Defence of the Cæsarean Operation. By W. Simmons, Member of the Corporation of Surgeons. 8vo. 2s. 6d. Vernor and Hood.*

*Observations on Mr. Simmons's 'Detection,' &c. with a Defence of the Cæsarean Operation, derived from Authorities, &c. By John Hull, M. D. 8vo. 2s. Bickerstaff.*

It has been remarked that questions of government descend, in the hands of grammarians, to disputes of philology; and, in the same way, medical inquiries, in the hands of personal enemies, fall into acrimonious and illiberal abuse. Dr. Hull suspects, that the 'Reflexions on the Propriety of performing the Cæsarean Operation' were suggested by a case in which he had been unsuccessful, and were designed to show that the operation should not have been attempted; and he examines the work of Mr. Simmons with an asperity proportioned to his sense of the injury. Mr. Simmons replies with acuteness and severity; a severity apparently felt by Dr. Hull, as his rejoinder is full of the poignant seasoning of controversy. After this statement, it may be asked, what is become of the question? We are sorry to be obliged to add, that it continues in obscurity. One case of success is indeed added; but the gloomy complexion of the former list cannot be enlivened by a single ray.

In our opinion of the subject, the operation is generally improper. It is inadmissible, till it be ascertained that delivery cannot take place by other means; and it is then too late to preserve the child, while the mother can scarcely hope to escape. It closes the dreadful scene by a catastrophe more distressing than the sufferings which preceded.

Little has been added to our knowledge by this controversy. Authorities have indeed been collected with care, but with little discrimination; and, even from these, a person may, without an unpardonable rashness, cherish an entire scepticism.

Dr. Hull has given, in the Defence, some useful remarks on narrow pelves; and his cases deserve attention. In the 'Observations,' the title-page promises a description of the female pelvis; but this is to be contained in a second part. If the controversy should be continued, we hope that it will be pursued in a manner less indecorous than that in which it has hitherto been conducted.

*Medical Strictures, &c. By Richard Clarke, M. D. 8vo. 1s. Richardson.*

The short preface contains an apology for quackery; and the various chapters comprehend concise directions for the management of different complaints; but they always terminate in referring to the extraordinary powers of the author's own medicines.

#### GEOMETRY and MECHANICS.

*A Treatise on Spherical Geometry, containing its Fundamental Properties; the Doctrine of its Loci; the Maxima and Minima of Spherical Lines and Areas: with an Application of these Elements to a Variety of Problems. By John Howard. 8vo. 5s. Longman. 1798.*

This is an important and useful work. Its great merit consists in clearness of demonstration, and in the method by which it is made to correspond with Euclid. The properties of spherical triangles are thus rendered familiar to the learner who has been well grounded, as every mathematician ought to be, in the first six and the eleventh and twelfth books of Euclid; and the analogy between triangles and parallelograms, on a plane or a sphere, pointed out through the whole progress, is a source of constant satisfaction to those who have a taste for these studies. Another excellence in this work is the explanation of many properties of the smaller circles of the sphere; in which respect the treatises on spherics are generally deficient. The doctrine of maxima and minima is also well investigated. We are sorry to find by the preface, that the author produced this work under much pain of body and other inconveniences; but we hope that the approbation of his friends, and of every one conversant with these studies, will be a compensation to



him for his labours and anxiety. We particularly recommend this work to the tutors of the university of Cambridge, who, by giving it a place in their course after the usual books of Euclid, on which they lecture, may excite their pupils to pay, in their first year, that attention to spherics, by the want of which the studies of the two following years are frequently injured.

*Observations on the intended Tunnel beneath the River Thames; shewing the many Defects in the present State of that Projection. By Charles Clarke, F. S. A. 4to. 4s. Robinsons. 1799.*

In a chaos of ill-digested matter, rendered worse by the inaccuracy of the style, weak attempts at humour, and trite school-boy quotations, are some remarks worthy of the notice of the engineer, and of the committee for the intended tunnel under the Thames near Gravesend. We cannot suppose the framer of the plan to be so ignorant of his art as it is the object of this work to represent him; nor does the plan itself deserve the contempt with which it is treated in this publication. The advantage of an easy communication between Gravesend and Tilbury, at all seasons, cannot be doubted by those who have met with delays on either side of the water, or whose horses have been injured by the passage. Whether the proposed mode of communication be practicable is an important question; and this we cannot ascertain without farther knowledge of the strata for a considerable depth below the bottom of the river. Whether it will answer all the purposes which the projector supposes, and can be put in execution in such a manner that the expense and advantage of the communication should bear a just proportion to each other, are questions which might be examined without acrimony or abuse; and a writer weakens his own cause by adducing frivolous objections. For instance, the projector is censured as not being sufficiently explicit on a point concerning which a mere tyro in mining requires no information.

‘Annexed to the tunnel will be a steam-engine with its apparatus; but by what application of its powers the drainage is to be exhausted through a pipe which occurs in the engraved sections of the tunnel, declining it is said at four inches in the yard for about 510 yards together, is not laid before the public. Yet this is a point in which the public is heartily concerned. It is no less concerned on the score of ventilation, as we are told “there will be a current of pure atmospheric air passing through the tunnel, without the aid of machinery, as experience teaches us that air like water rushes most into confined passages.” Valuable as are the teachings of experience, yet we all know that there are in these cases certain existing circumstances determining to those effects; whether they are found about the thing proposed, is a problem which demands a better solution than an *ipse dixit*ism.’ P. 22.

Was it necessary to inform the public, in what manner a steam-

engine, by which the deepest mines in England are drained, could draw water from so small a depth and distance as the middle of the intended tunnel; and can there be any fears on the subject of ventilation in so short a passage, after the long experience we have had of tunnels through mountains? On reading this, and some similar passages, we could not but feel disgust. We wish to see the work purged of all harsh personal reflections; and the two engineers communicating with each other, in an amicable manner, on the best means of promoting a project which may prove beneficial.

#### ANTIQUITIES AND TOPOGRAPHY.

*A brief Account of Stratford-upon-Avon, with a particular Description and Survey, of the Collegiate Church, the Mausoleum of Shakspeare; containing all the Armorial Bearings, and Monumental Inscriptions therein, &c. 12mo. 1s. 6d. Robinsons.*

‘ The author of this little compilation, at first collected the monumental inscriptions, &c. in Stratford church, merely for his own amusement, and the employment of a few leisure hours, without the least intention of committing them to the press; but having since frequently heard it observed, that out of the great number of strangers who annually visit the mausoleum of Shakspeare, many wishing to retain a remembrance of what they there saw, have expressed a desire for such a publication, he has been induced to correct and print them, conceiving that to such persons especially, they may not be altogether unacceptable.

‘ And as we have no printed account of the town itself, without referring to sir William Dugdale’s voluminous History of Warwickshire (which valuable work, though it has gone through three editions, is at this time extremely scarce, and on account of its bulk, in many instances, inconvenient) he has also ventured to add, in as concise a manner as possible, a description of whatever may be found worthy the inspection of the curious, or interesting in the ancient history of Stratford-upon-Avon,

‘ In the Appendix, (for which he is in great measure indebted to the venerable Godwin, de Præsulibus Angliæ) he has subjoined an account of the lives of John, Robert, and Ralph de Stratford, who being natives of the town of Stratford-upon-Avon, assumed their surnames from thence, a circumstance that reflects no inconsiderable degree of honor upon the town, in producing three such men, eminent as well for their learning and piety, as for the conspicuous figure they make in the annals of Great Britain, having severally arrived to the most exalted stations both in church and state.’ p. v.

This pamphlet fulfils the promise of the preface; but the Latin epitaphs should have been translated for the information of the unlearned reader. The best portrait of Shakspeare is that on his tomb (see p. 72); and we look on the white-washing, by Mr. Malone’s order, as a kind of sacrilege.



*Reliquiæ Divi Andreae, or the State of the Venerable and Primitiæ See of St. Andrews, &c. With some Historical Memoirs of some of the most famous Prelates and Primates thereof. By a True (though unworthy) Son of the Church. 4to. Morrison, St. Andrews.*

This work was written by George Martin, probably secretary to the archbishop of St. Andrews, in 1683. It is now published from several manuscripts, carefully collated; and is adorned with three views of St. Andrews: for the *rage* for views, which, in England, has given place to that for portraits, continues in the north.

The early part of this work is very weak and illiterate. The best portion of it relates to the power and privileges of the see. James III. granted what is called the golden charter, in 1480, here exhibited at length, with notes.

From Martin's description of the ruinous cathedral and its precincts, it appears, that few alterations have taken place since his time. The most curious sacred edifice is the chapel of St. Regulus, or St. Rule, probably an erection of the ninth century: the arches are all semi-circular. A ground-plan of all the ruins ought to have been added; for, without it, the description is often unintelligible.

#### EDUCATION.

*Practical Accidence of the French Tongue; or Introduction to the French Syntax. Upon a more extensive and easy Plan than any extant; shewing the Connection and Difference there is between the English and French Grammars: wherein Learners are brought to do, and consequently to understand, what it is customary to make them get by Heart, and which will prove peculiarly useful to Governesses. The whole agreeable to the Decisions of the French Academy. By Bridel Arleville, M. A. &c. 12mo. 3s. Bound. Sael. 1798.*

Though the pompous and ill-worded title of this book argues little in favour of its contents, we are far from being influenced by it in our decision. But, on a survey of the body of the work, we do not find that the author's merit is considerable, or that he can justly claim a superiority over many of his predecessors or contemporaries in the department of French instruction.

*Grammatical Exercises upon the French Language compared with the English. By Nicolas Hamel. 12mo. 2s. 6d. Bound. Lee and Hurst.*

To a former production of this writer \* we attributed some share of merit; and the young persons who have found that work useful may derive progressive benefit from the present performance, though it cannot be pronounced free from faults and imperfections.

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\* See our XIXth. Vol. New Arr. p. 240.

*The English Reader : or, Pieces in Prose and Poetry, selected from the best Writers. Designed to assist young Persons to read with Propriety and Effect; to improve their Language and Sentiments; and to inculcate some of the most important Principles of Piety and Virtue. With a few preliminary Observations on the Principles of good Reading, &c. By Lindley Murray. 12mo. 3s. 6d. Boards. Longman and Rees. 1799.*

The introduction to this work contains remarks which young persons may read with advantage. The pieces which compose the volume are better selected than arranged; but the selection is not always judicious. The work, however, may be recommended as an useful companion to the young of both sexes.

*Dilworth improved; or, a new Guide to the English Tongue, wherein the Orthography is rendered analagous to the Pronunciation; and the elementary Principles of the English Language laid down in so easy and familiar Manner as to constitute it the most faithful, systematic, and unerring Guide to the Natives of Great Britain, Ireland, and Foreigners. Digested upon the Plan of Mr. Sheridan's Dictionary, and the most approved Grammarians and Lexicographers. By S. James, Schoolmaster. Formerly of Christ's Hospital. 12mo. 1s. Symonds. 1799.*

It certainly is not difficult to improve Dilworth's spelling-book; but Mr. Silas James does not appear to be qualified even for that easy task.

## P O E T R Y.

*The Literary Censur : a Satirical Poem; with Notes, &c. including free and candid Strictures on the Pursuits of Literature, and its anonymous Author. By Thomas Dutton, A. M. 8vo. 3s. 6d. Symonds. 1798.*

What Saint-Pavin, with more resentment than truth, said of Boileau, may justly be applied to the author of the Pursuits of Literature :

S'il n'eût mal parlé de personne,  
On n'eût jamais parlé de lui.

No style of composition is more easy than personal satire : where malignity is merit, it is neither difficult nor honourable to excel. Mr. Dutton appears as the competitor of the anonymous satirist; his poetry is at least equal to that of the Pursuits of Literature, and his notes are more temperate and just, because he is not protected by secrecy. We quote the concluding lines :

‘ Here let the Muse the censuring lay suspend,  
Here let a while her painful labours end.  
Upwards she mounts, and soars on eager wing  
To quaff the nectar of Castalia's spring;



To cull, as wont in happier days of yore,  
Ambrosial sweets from Hybla's honied store.  
Now brighter prospects greet her longing eyes,  
And scenes of fair renown before her rise.  
Illustrious chiefs and virtuous patriots stand,  
And wait the palm of merit from her hand.  
Pleas'd she allots to each deserving name  
The high award of never-dying fame.  
Immortal wreaths their hallow'd temples bind,  
And speak the benefactors of mankind!  
Philosophers and legislators sage,  
Reformers and enlight'ners of the age;  
Statesmen, who nobly dare contend with Fate,  
And brave their own, to save a sinking state;  
Who renovate the halcyon reign of peace,  
And bid the trade of human carnage cease.

' And now the Muse displays the sacred scroll,  
Fame's deathless register, and muster-roll.  
Triumphantly she waves her golden locks,  
And shows her Lansdown, Sheridan, and Fox;  
Points to Cornwallis with exulting smile,  
And hails the saviour of the sister-isle!

' Accept, illustrious worthies! chosen few  
The tribute to exalted merit due.  
The tribute, which a grateful country owes,  
And which no fawning, venal bard bestows.  
A bard, who scorns to flatter even kings,  
Or let to hire the artless strains he sings.  
Who to a court no servile homage pays,  
Nor prostitutes to pow'r or gold his lays;  
Who, independant of the public voice,  
Insists upon his own unbiass'd choice.  
Nor popularity's deceitful gale,  
He woos, nor royal favour swells his sail.  
His rights, as Briton-born, who knows to prize,  
And watch, as Briton-born, with jealous eyes.  
Alike detests, as train'd in reason's school,  
Anarchial tumult, and despotic rule.  
For well he knows extremes will ever meet,  
Great George a star, and Grattan lose a street.  
Who loves his country, and its sacred cause,  
Reveres the sov'reign, and respects the laws.  
Yet all mankind, by nature's fix'd decree,  
His brethren deems, though states may disagree.  
Can eat in peace and quietude his bread,  
Though Paine in Paris walks, and wears his head.  
O'er human mis'ry oft will drop a tear,  
And thinks ev'n vict'ry may be bought too dear.

Nor toasts with lords, to catch the royal smile,  
 To fellow men the crocodiles of Nile!  
 Content that Britons to their country's foes  
 A British arm, and British hearts oppose.  
 Nor yet with Young would tamper with a jury,  
 To glut or private pique, or public fury,  
 But rather to the side of mercy lean,  
 And pleas'd acquit, if doubts should intervene.  
 Lend willing ear to pity's soft appeal,  
 And frail himself, for others learn to feel.  
 Leave the stern verdict, and avenging rod,  
 To an all-seeing and just-judging God.' P. 110.

Mr. Dutton has undertaken an invidious task. It is not probable that the satirist will benefit the public; but it is certain that he must injure himself.

*Inkle and Yarico. A Poem. By Mr. C. Brown. 4to. Glendinning. 1799.*

Mr. Brown tells us at the close of his poem, what the poem had told us before, that he is no poet.

' Thus, lovely fair, your orders I've obey'd,  
 And now my labour at your feet is laid;  
 It comes to you its sentence to receive,  
 And as you bid, I must or die, or live.  
 The author dreads not the harsh critic's rage—  
 Too weak for their attacks his humble page;  
 He boasts no favour of the sacred Nine,  
 And feels no influence of their pow'r divine;  
 Ne'er have they tun'd to sing his artless tongue,  
 Or bless'd his numbers, or inspir'd his song:  
 Why writes he then? He writes to please a friend,  
 And if she loves, let others discommend.  
 If here the smallest pleasure you should find,  
 Aught to improve, or to delight the mind;  
 If with your smiles you bless my humble strain,  
 My utmost wishes I shall then obtain,  
 And shall not, dear Miranda, write in vain.' P. 54. }

This poem possesses one advantage, it is written in rhyme; but the reader may make blank verse of it, by omitting the second line of every couplet; for instance—

" Thy kind discourse," the maid reply'd, " I've heard,  
 Dwelt on thy accents, and devour'd each word.  
 Oh! much lov'd youth, all perfect in my sight,  
 'Tis thou alone can Yarico delight;  
 Thou dost my care and ev'ry thought employ,  
 The source of all my fears and all my joy.



For me the richest of my country sigh,  
 And how to soften ev'ry method try ;  
 My love with constant ardour they intreat,  
 And lay their choicest presents at my feet.  
 Yet still they find no passage to my heart,  
 Inkle alone has that prevailing art." P. 19.

Here we have one line for sense, and another for sound. Let us now try the passage in blank verse ; the meaning will be as good, and the grammar more correct.

" Thy kind discourse," the maid reply'd, " I've heard.  
 Oh ! much lov'd youth, all perfect in my sight,  
 Thou dost my care and ev'ry thought employ.  
 For me the richest of my country sigh,  
 My love with constant ardour they intreat,  
 Yet still they find no passage to my heart."

Again.

' It was not long ere cloud-capt hills arise,  
 And land at distance glads their watchful eyes ;  
 Hope soon revives at the delightful view ;  
 And ev'ry breast exalted transports knew.  
 They now fresh spirits gain, and reach the shore.  
 And in an Indian creek their vessel moor ;  
 Quickly they land—rejoicing range the fields,  
 To search what food this unknown climate yields.  
 They were observ'd—conceal'd some Indians lay  
 To wait for (so accusom'd) human prey ;  
 Indians whom generous pity cannot warm,  
 Whose cruelty nor prayers nor tears disarm,  
 Who sympathize not at another's grief,  
 Nor stretch the liberal hand to give relief.' P. 9.

It was not long ere cloud-capt hills arise :  
 Hope soon revives at the delightful view ;  
 They now fresh spirits gain, and reach the shore.  
 Quickly they land—rejoicing range the fields ;  
 They were observ'd—conceal'd some Indians lay,  
 Indians whom generous pity cannot warm,  
 Who sympathize not at another's grief.

There is some ingenuity in thus providing the reader with rhyme or blank verse according to his taste. But, whatever we may think of Mr. Brown's poetry, his just and humane sentiments deserve to be mentioned with applause.

*Poems, by Thomas Smith. 8vo. Printed for the Author.*

Among these poems we find nothing superior to the following sonnet :

' The worm I caught, my garden's subtle foe,  
With puny effort struggling to be free;  
It shrunk, instinctive, from the lifted blow,  
And, suppliant, seem'd to say, Ah ! pity me.

' And I do pity thee—the cruel hand,  
That, mindless of thy plea, would injure thee,  
Must be a coward—Mercy's sweet command  
Delights not him ; but I will set thee free.

' Taste the few simple joys thy state bestows,  
And taste them free from life-corroding care ;  
Go, tell the proudest worm creation knows,  
That soon thy lowly dwelling man must share.

' Go, spare my tender plant, and tell the brave,  
That valour's sweetest lesson is—to save.' P. 66.

*Innovation : a Poem. 4to. 1s. 6d. Cadell and Davies. 1799.*

' 'Tis March ! How warm this cottage-garden spreads  
Full to the southern clime its little beds !  
Here, time-worn pales the searching north oppose ;  
There, intertwined thorns the entrance close :  
While gooseberries renown'd for luscious juice,  
Mix'd with the fragrant briar, those for use  
Cultured, for pleasure this, combine their screen,  
And tip the lengthening bud with early green.  
Lo, half conceal'd from each incurious view  
By wither'd sage and ever verdant rue,  
Yon snow-drops, heralds of the opening year,  
Through melting drifts in kindred vesture peer.  
Their modest heads the florets bend to earth,  
And seem to shun the beams that gave them birth.  
While, boldly venturing from the guardian hedge,  
The crocus, posted on the border's edge,  
Expands her bosom to the noon-tide rays,  
And all her golden cups return the blaze.  
Hark ! round yon hive the busy murmur rings.  
What crowds in frolic circles ply their wings,  
Reviving suns in glad commotion hail,  
And drink the freshness of the vernal gale !  
While these in sports their vacant raptures pour,  
Those wiser haunt the new-discover'd flower ;  
Each fragrant cell explore, each nectar'd fold,  
Glean the new wax, and load their thighs with gold.  
Propt on his spade behold the owner stand,  
And watch, absorb'd in thought, the industrious band.  
While Hope, exulting many a month before,  
Computes the weight of their autumnal store.' P. 3.

These are the first lines of the poem ; and we may add, that they



are the best. The remainder is the common-place cry against innovation, the bug-bear of the day.

*Bubble and Squeak, a Galli-Maufry of British Beef with the Chopp'd Cabbage of Gallic Philosophy and Radical Reform. By the Author of Topsy-Turvy, Salmagundi, &c. 8vo. 2s. Wright. 1799.*

*Crambe Repetita, a second Course of Bubble and Squeak, or British Beef Galli-Maufry'd: with a Devil'd Biscuit or Two to help Digestion and "close the Orifice of the Stomach." By the Author of Topsy-Turvy, &c. 8vo. 2s. 6d. Wright. 1799.*

Some wit and more abuse, in the quaintness of Hudibrastic rhymes.

### D R A M A.

*The Votary of Wealth; a Comedy, in Five Acts. As performed at the Theatre-Royal, Covent-Garden, by J. G. Holman, Author of "Abroad and at Home." 8vo. 2s. Longman and Rees. 1799.*

This play, upon the whole, has more merit and less buffoonery than most of our modern comedies. We observe, indeed, little nature in the characters, and little probability in the incidents; but, in representation, these deficiencies are trifles, for which *équivoque* and bustle easily atone. The following scene is a favourable specimen of Mr. Holman's dramatic talents: it is between a countryman and his son, a sharper, whom we are glad to find converted into an honest man at the end of the piece. The son, who is not recognised by the father, puts some questions to him about his family.

' *Shar.* Any—any sons and daughters?

' *Oakw.* No—no: they be all gone (*sighing*).

' *Shar.* What—none left?

' *Oakw.* No, no—Yes—one, mayhap—one may be alive—one ungracious boy—No, no; it be hardly possible, though there is a chance, a little chance—I have always kept a watch on the Old Bailey Sessions Papers, and the County Assize lists—and to be sure I never found his name down in them; but there is little certainty or comfort in that—for you know, my poor wicked boy may have been hanged, or sent to Botany Bay under some other name.

' *Shar.* Hanged, or sent to Botany Bay!

' *Oakw.* Ah! sir, it grieves my heart to think of it—but he had such little sharpening tricks about him when he was but a child, that I were forced to lash, and lash, every day of my life. I dare say, if he be alive, he have got my well-meant marks on his back to this day.

' *Shar.* Really! It aches at the recollection. (*aside*).

' *Oakw.* Yes—you must suppose I had his well doing at heart—and so I never spared him. I did hope, by good advice, and good example, and a good horsewhip, all together, to have made an honest man of him—But the rogue scampered away when he was but a

younger, and so got loose into the wide wicked world, with a bad disposition, and necessity to whet it. You must needs think as I do, about what is become of him.

‘ *Shar.* I really think, sir, you judge too severely of your son, Je—What is your son’s name, sir?

‘ *Oakw.* Jeremy.

‘ *Shar.* O, sir, take comfort—Many a lad with as bad a beginning has turned out a great man.

‘ *Oakw.* Ay, a *great* man, mayhap—but I am afraid nobody with so bad a beginning has turned out a *good* one.

‘ *Shar.* Upon my soul, you can’t think how it shocks me that you should judge so harshly of a child of your own. I dare swear no more harm has happened to Jerry than there has to me.

‘ *Oakw.* O dear, O dear! it be quite a different case.

‘ *Shar.* Not at all—not at all—A case very much in point, I assure you.

‘ *Oakw.* How be that? Why, were you a bit of a rogue when you were a younger?

‘ *Shar.* To own the truth to you, my dear sir, (but don’t mention it) I was.

‘ *Oakw.* Ah! but you never ran away from your home.

‘ *Shar.* I did.

‘ *Oakw.* You don’t say so?

‘ *Shar.* Honour.

‘ *Oakw.* Yes, yes; but you soon saw your error, and went back to your father?

‘ *Shar.* So far from it, my good sir, that it was many years before we met.

‘ *Oakw.* Indeed!

‘ *Shar.* And, then, quite by accident.

‘ *Oakw.* Really!

‘ *Shar.* Yes; and the best joke was, he did not know me.

‘ *Oakw.* Not know you! Oh the old fool!—Beg pardon, sir, for making so free with your father.

‘ *Shar.* No apology. Pray make as free with him as you please. Was it not droll?

‘ *Oakw.* Devilish droll—Ha, ha, ha! I can’t help laughing. So, you met him, and he did not know you?

‘ *Shar.* No—he did not know me.

‘ *Oakw.* Well, and what did he say when he did know you?

‘ *Shar.* Why, that, my dear sir, I must defer telling you till another opportunity.

‘ *Oakw.* Well, sir, whenever you please—I long to hear the rest.

‘ *Shar.* Depend upon it, sir, it won’t be concealed from you. Good day to you, sir.

‘ *Oakw.* Good bye, sir. Ha, ha, ha! only think of your own father’s not knowing you, ha, ha, ha!

‘ *Shar.* Ha, ha, ha!

[*Exeunt on different sides.*]



*The Noble Lie; a Drama, in one Act: being a Continuation of the Play of Misanthropy and Repentance, or the Stranger; now acting with the greatest applause, at the Theatre Royal, Drury-Lane. Translated from the German of Kotzebue, by Maria Geisweiler. 8vo. 1s. Robinsons. 1799.*

*The Noble Lie: a Comedy in one Act. Translated from the German of Augustus Von Kotzebue, being the Conclusion of his much-admired Comedy of the Stranger, or Misanthropy and Repentance. 8vo. 1s. Pitkeathley. 1799.*

The author's preface, which in the anonymous translation has very improperly been omitted, states his reason for writing a sequel to the Stranger.

'The following short drama owes its birth to the continuation of my play of Misanthropy and Repentance, by Mr. Ziegler. I have the highest respect for the rising genius of that young author; but believe that the greater part of the sorrows, which he sheds so plentifully on my poor married pair, proceeds solely from not having given them a place of residence, far from the scorn of mankind, far from their refinements and their scandal. Mr. Ziegler had certainly a right to continue my play, but not to raise people again from the dead, whom I had purposely killed, and by that means destroy the important circumstance which, in the forgiveness of Meinau, should never be lost sight of.'

The story is almost ridiculous. Eulalia, though beloved and respected, is still humbled by the recollection of her fault. Her servant being pregnant, Meinau prevails on the girl to accuse him of having seduced her, that he may lower himself to an equality of guilt with his wife, and raise her in her own esteem. This is the Noble Lie. Eulalia comprehends it; and the piece thus concludes:

'*Eulalia (alone).* What is come to me!—I can yet neither think nor feel; one sensation destroys the other. Ha! this Noble Lie! this voluntary humiliation to make me think he also has sinned: because he knows how much lighter the poor sinner carries his burthen, when his neighbour carries one also—O yes! it is generous, noble! but—confess, Eulalia,—are you not better pleased that it is only a lie?

'MEINAU—HORST—EULALIA.

'*Eula. (Flies to MEINAU and fervently embraces him)* O Meinau! dear, noble Meinau!

'*Meinau. (Checks her embrace)* What is the matter with you, Eulalia? from whence proceed these fiery transports of your tenderness?

'*Eula.* Read my thanks in these tears.

'*Meinau.* Thanks? for what?

'*Eula.* Rose has been with me.

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‘ *Meinau.* (*Pretends to start*) Rose ?

‘ *Eula.* O start not, dear Meinau ! do not turn actor on my account ; I know all.

‘ *Meinau.* What do you know ?

‘ *Eula.* The generous falshood of my noble husband.

‘ *Meinau.* (*Starts in earnest*) The stupid thing !

‘ *Eula.* It was not Rose, dear Meinau, but Conrade, that brave lad, who felt his honour hurt, and would not say yes, to the strange intention of your noble mindedness.—O I thank you for your love ! but leave to heaven its justice ; I cannot—dare not be quite happy ! and was it otherwise, what would virtue be ! if I have by inward repentance and contrition made some atonement, I have been rewarded for it.—Without, every thing smiles around me, I have one enemy alone, and that I carry within me. That the Almighty should attach to a perfect conscience alone, perfect happiness, is just and right ! how dare I murmur ?—Be satisfied, my beloved ! I am as happy as I ought to be ; and when on my death-bed, my husband and my children will bear me witness, that I have never forgotten my duty, since that unhappy hour.—Then, perhaps, a merciful judge will strike out from the record of my life, the day in which I became a guilty being. till then, dearest Meinau, let us be as happy as before ; and, when you perceive a little cloud on my brow, look another way, and appear not as if you noticed it.

‘ *Meinau.* (*Clasps her to his breast tenderly, but with melancholy*) Can Eulalia make me so perfectly happy—and will not ?

‘ *Eula.* She will—she could once—She cannot !

‘ *Horst.* You are perfectly happy, dear Meinau ; and you too, Eulalia. That friend who loves you as his brother and sister, sees it with transports of pleasure. I will never part from you more. In my commission I will roll up flower-seeds ; and hang my order and cross on the next oak.—Receive me amongst you ; let me remain with you, till I become an old bachelor. I will sow and plant with Meinau, chatter with Eulalia, and play with your children.

‘ *Meinau.* (*Shakes him by the hand*) I take you at your word, dear Horst ! but one thing is wanting yet—You must look out for a good wife.

‘ *Horst.* (*Puts his hand on his sword*) This was my wife : (*He takes off his sword and lays it on the table*) I divorce myself from it, and fly into your arms ! (*All three embrace*).’ Geisweiler’s Translation, p. 41.

*The Peckham Frolic : or Nell Gwyn. A Comedy : in three Acts.*  
8vo. 1s. 6d. Hatchard. 1799.

This dramatic *whim*, as the author calls it, is offered to the public, as it afforded some amusement to a small but polished and enlightened circle. But, since Charles II. and his favourites talk in it as they did in real life, decent readers will be deterred from its perusal.



## NOVELS, &amp;c.

*Arthur Fitz-Albini, a Novel.* 2 Vols. 12mo. 7s. sewed. White. 1798.

There is a want of interest in this story; but we must allow that it is the production of no common talents. Its tendency seems to be to support that pride of birth, which the preponderance of the commercial interest, and the growth of the new philosophy, are alike destroying. The author's abilities may be estimated from the following extract.

'To delineate a character whose splendid qualities bear down all opposition, and render the ascent to fame a path of flowers, may soothe the dreams of the idle and the weak. But experience rejects it for its falsehood, and virtue for its evil effects. He who early sets out impatiently in the race of glory, and expects only to be wafted forward on the propitious gales of applause, will soon sink from disappointment, and be passed even by the dull plodder, who moves no faster than is necessary to escape contempt.

'To scorn delights, and live laborious days,'

as Milton says, must be the resolution of him who would aspire to permanent celebrity. Nor is labour alone sufficient. He must endure calumny, hatred, neglect, ridicule, and enmity, oblique as well as direct, and perpetually at work.

'The mere love of fame, indeed, will seldom carry him through his difficulties; nor is he likely to continue his course, unless he receives intrinsic pleasure from the occupation by which he aspires to it. Virtue, it is said, is its own reward. So is literature: so are many other pursuits, that lead to applause.

'The mind often derives a high delight from the exercise of its faculties. To fix the fleeting images of the brain, to catch, to arrange, and work into form, the doubtful glimmering ideas that are glancing by fits upon the perception, is generally an employment of pleasure, though it may be sometimes laborious. Happy is it for him who is thus occupied, that it is so. For how seldom does he receive any other reward! Listless or fastidious, ignorant or envious, his readers peruse with real or affected contempt the fond creations of his fancy; and little knowing the difficulty of those tasks which they have never tried, they feel themselves elevated in proportion to the triumph with which they neglect or scorn him.

'Yet if in the tenderness of youth these chilling blasts nip some of his early blossoms, if they destroy some of his fairy dreams; at a riper age, when his strength is more confirmed, they have but little effect.

'A writer is surely no longer at the mercy of the foolish, the pert, or the malignant, than while he expects their praise.

'Far indeed is the author of these pages from such expectations. With no talents for popularity, with no manners of general conciliation, with no pliancy to the affectations of fashion,

with no submission in sentiment to the cant of the day, how can he expect applause?

‘ In the deep quiet of an unvaried solitude, he has perhaps different views of things from those of men who are perpetually engaged in the bustle of the world. If he fills up his time with an innocent employment, if he improves the powers of his own mind, and leaves any virtuous traces of his existence behind him, does he not perform more than the generality of mankind have performed? He had ambition once; and he may have it again, if he sees there is room for the occupations which he loves. But to those, who cannot join the clamours of faction, it seems a period little consonant to a manly spirit.’ Vol. ii. p. 4.

Some pieces of poetry are introduced: we select one which displays considerable genius.

‘ O hark! See Ruin enters! By his side,  
O view the gaunt relentless fiends that ride!  
See Peculation, and Perverted-Law,  
And bloated Wealth, whom hounds of Murder draw;  
Extortion, mounted on the pamper’d steed,  
Which the last tears of starv’d Misfortune feed;  
And black Malignity, all drest in smiles;  
And Avarice, striving to conceal his wiles:  
And yet an hundred harden’d imps behind,  
That feast upon the sorrows of mankind!  
Hark, they approach!—Ye fiends of Hell, away!—  
Dear native fields, ye must not be their prey!  
Shades of my fathers, which the circling sun,  
As twice three centuries his course he run,  
Has seen, in safety, o’er the faithful head  
Of the same race, your ancient umbrage spread!  
Shall cruel hands pollute your dark retreats?  
Shall infamy defile your sacred seats?  
Ye lawns, on which my happy childhood play’d;  
Ye paths, where first my infant footsteps stray’d;  
Ye boughs, which first I twisted into bowers;  
Ye primrose banks, where first I pick’d your flowers;  
Your long-lov’d charms shall foreign masters own?  
Shall foreign ears insult your slighted moan?  
Along your silent copses, and your dells,  
Shall puff’d-up folly shake her cap of bells?  
In name of taste direct the axe’s blow,  
Laugh at your shrieks, and lay your glories low?  
Ye towers, that long have rais’d your heads sublime,  
Firm and unshaken, ’mid the storms of time!  
Ye halls, that oft with echoing sounds have rung,  
When the rude minstrels tales of heroes sung;  
When feast, and hospitality, and roar  
Of mirth went round, the genial goblet o’er;  
Where still the blazing hearth, at Christmas tide,  
The frost and snow, and wind and rain, defy’d;  
And ease at loaded boards, the village crew,



Still to their lord in closer union drew !  
 Ye rooms, where poets nurs'd their golden dreams ;  
 Where statesmen fram'd their country's glorious schemes ;  
 Where wits their brilliant rays were wont to dart,  
 And beauty's radiant forms to melt the heart !  
 Shall the coarse upstart wretch, who never knew  
 A thought beyond the figur'd spells, that drew  
 The needy to destruction's net, display,  
 Within your sacred walls, a scoundrel's prey ;  
 New sentiments ; new modes of life unfold,  
 Corrupt with luxury, and blast with gold !—  
 Great God of mercy ! since it is a crime,  
 To end this wretched life before its time ;  
 If the dire fiends at yonder gate I view,  
 Be not mad fancy's forms, but shapes too true,  
 O now direct the pitying dart of death,  
 And in my native forests close my breath !' Vol. i. p. 163.

*The Fairy of Misfortune, or the Loves of Ostar and Zulima, an Eastern Tale. Translated from the French, by the Author of 'A Piece of Family Biography.'* 12mo. 3s. Bell. 1799.

The loves and the adventures of Ostar and Zulima form an agreeable and interesting narrative, in which are interspersed very useful and important lessons of life. After the fairy of misfortune has conducted her illustrious pupils through a series of impressive vicissitudes, they receive the splendid reward of virtuous resignation and unshaken integrity. The tale is said to have been translated at the request of a lady ; and it is much to the honour of the young knight, that the ability is not exceeded by the gallantry of his attempt. We have, in particular, remarked the spirit and felicity with which many of the shrewd epigrammatic turns of the original are transfused into the English idiom.

*The Castle of Saint Donats ; or, the History of Jack Smith.* 3 Vols. 12mo. 10s. 6d. sewed. Lane. 1798.

From a sprightly introduction to these volumes, it should seem that the writer is not unacquainted with the vicissitudes of the literary world. The story of the novel possesses a degree of interest beyond many productions of the kind ; and some of the characters are drawn with an agreeable vivacity. For the sake of probability, we wish that the episode of the 'spectre of Well' had been omitted, though, on the developement of the mystery, the supposed ghostly being appears to be one of this world.

*The Spirit of the Elbe : a Romance.* 3 Vols. 12mo. 9s. Boards. Longman and Rees. 1799.

To those who are fond of the marvellous, this romance will afford entertainment, though its fictions are not the most extravagant that we have observed in this species of composition. The author's

discretion has not allowed him to introduce more than *one ghost*, the intrusion of which many readers will probably forget amidst the pleasure of contemplating some interesting traits of old German manners.

*The Aristocrat : a Novel. By the Author of the Democrat. 2 Vols. 12mo. 7s. sewed. Low. 1799.*

The title of 'The Aristocrat,' if not intended as a *catch*, is very unmeaningly given to this production : the political allusions are few and insignificant ; nor does the story contain any interest more than sufficient to excite the transient curiosity of the subscribers to circulating libraries.

*The Valley of St. Gothard, a Novel. By Mrs. Parsons. 3 Vols. 12mo. 12s. Boards. Wallis. 1799.*

The novels of Mrs. Parsons are well known. This is neither better nor worse than her former productions : it will probably have many readers and many admirers.

*The Mysterious Seal, a Romance. By W. C. Proby. 3 Vols. 12mo. 10s. 6d. sewed. Westley. 1799.*

This seems to be the production of a very young man. The story has little novelty, and the execution displays little merit.

*The Age of Chivalry ; or, Friendship of other Times : a Moral and Historical Tale. Abridged and Selected from the Knights of the Swan of Madam Genlis. Designed for Youth. By. C. Butler. 12mo. 2s. 6d. Peacock. 1799.*

We see no advantage in putting this mutilated tale into the hands of youth. For the credit of the present age, young people may be provided with books of instruction and amusement suited to their capacities ; and the feats of Jack the giant-killer, and the romantic spirit of the knights of the round table, are not the models on which we should wish to form their heads or their hearts.

#### MISCELLANEOUS LIST.

*Pity's Gift : a Collection of Interesting Tales, to excite the Compassion of Youth for the Animal Creation. Ornamented with Vignettes. From the Writings of Mr. Pratt. Selected by a Lady. 12mo. 2s. Longman. 1798.*

The writings of Mr. Pratt are so well known to the public, that it would be unnecessary to examine critically the contents of this little volume. The selection is not injudicious ; and it may repress the too common propensity of children to harass and torment helpless animals. We could wish to see a *manual* of pity published for the use of persons farther advanced in life, particularly those to whom the care of that valuable animal, the *horse*, is intrusted. T



treatment of this noble creature, so useful, so indispensably necessary to our comforts and conveniences, is among the heaviest reproaches that can be brought against us, especially in the metropolis.

*A Letter from Citizen Gregoire, Bishop of Blois, to Don Raymon-Joseph De Arce, Archbishop of Burgos, Chief Judge of the Inquisition in Spain, upon the Necessity and Advantage of suppressing that Tribunal. Translated from the French. 12mo. 6d. Darton and Harvey. 1798.*

That the institution attacked in this epistle should still subsist, is a reproach to the humanity of the times and to the enlightened state of Europe. The arguments urged by the French citizen are such as would convince a reasonable mind; and none but bigoted priests or designing politicians would dispute the propriety of annihilating such a tribunal.

The translation of this piece is miserably executed. The person who employed himself in the task does not appear to be well acquainted either with the French or with the English language.

*Public Characters of 1798-9. A new Edition. Enlarged and Corrected to the 25th of March, 1799. To be continued Annually. 8vo. 8s. 6d. Boards. Phillips. 1799.*

The first edition of this work was noticed in our Review for last December. Many judicious corrections, and much additional matter, distinguish the present publication; and future volumes are promised as supplies to the eager but not very delicate curiosity for accounts of living characters.

*A Treatise on the Influence of the Passions upon the Happiness of Individuals and of Nations; illustrated by striking References to the principal Events and Characters that have distinguished the French Revolution. From the French of the Baroness Stael de Holstein. 8vo. 6s. Boards. Cawthorn. 1798.*

Having given an account of the original work \*, we shall only observe that this translation is equal to the generality of versions from the French language, both in point of style and fidelity. A sketch of the life of the baroness is prefixed.

*Modern Philosophy and Barbarism: or, a Comparison between the Theory of Godwin, and the Practice of Lycurgus, &c. By W. C. Proby. 8vo. 2s. 6d. Westley.*

The comparison between Godwin and Lycurgus is well drawn by Mr. Proby; and the work will serve to amuse any one who wishes to know the chief points in the system of the former, and to revive his school knowledge of Spartan discipline.

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\* See our XIth Vol. New Arr. p. 506.

*A Letter to a College Friend; relative to some late Transactions of a Literary Society at Exeter.* 8vo. 1s. Cadell and Davies. 1798.

We have long known poets to be a *genus irritabile*; but why the muses should inspire discord we cannot explain. These domestic discords cannot interest the public; and we can only exclaim,

Tantæne animis cælestibus iræ?

*The Dying Words of Martin M'Loughlin, who was taken Prisoner after the Defeat of the French and Rebels, at the Battle of Ballinamuck, in the County of Longford; and being tried by a Court Martial, was found guilty, and ordered for Execution at St. Johnstown, in said County, on Monday, 30th September 1798. Wherein is recounted the Manner in which said M'Loughlin and others were enlisted to serve in the French Army: how poor Billy Rourke was shot by a French Officer for Mutiny: how the Irish Recruits were harnessed like Horses, to draw the French Cannon from Ballina to Castlebar, over the Barnagee Mountains: how poor old Judy Dunn and her Sister-in-law were ravished by a Negro Officer in the French Army. With a True Account of the Battles of Castlebar, Coloony, and Ballinamuck; and the Merry Adventure of Captain Tom Packenham, or, the Sailor on Horseback.* 8vo. 3d. Stockdale. 1798.

The title sufficiently indicates the contents of this confession; and the story may be of use among the deluded peasants of Ireland.

*Tables for shewing the Dates of Bills falling due, having from 10 to 95 Days to Run, Including the Three Days of Grace.* 4to. 3s. Longman.

Those persons must be poor arithmeticians who require a publication of this kind for their instruction.

#### ANSWER TO A CORRESPONDENT.

We are sorry that any remarks in our account of the second volume of Mr. Hargrave's Juridical Arguments and Collections\* should have been construed into a personal attack on that gentleman. We highly esteem his professional abilities, nor do we affect to be ignorant of the respectability of his private character; and we can only say that we had no intention of wounding his feelings or injuring his reputation.

\* See the 164th page of our present volume.

